

# THE Christian Workers Magazine

Continuing the INSTITUTE TIE

Vol. XVIII

July, 1918

No. 11

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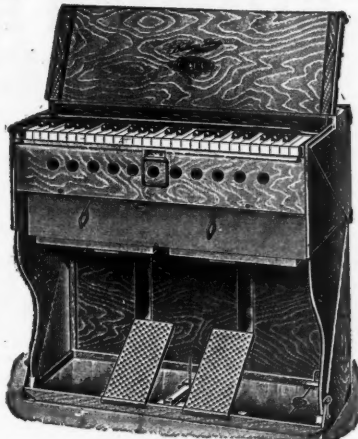
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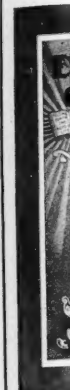
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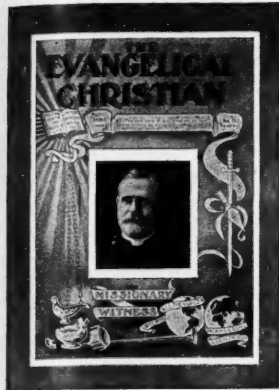
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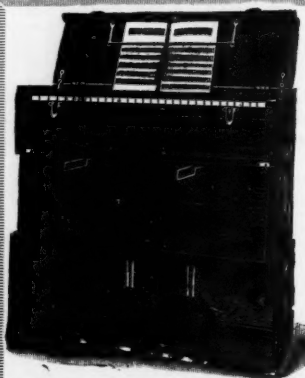
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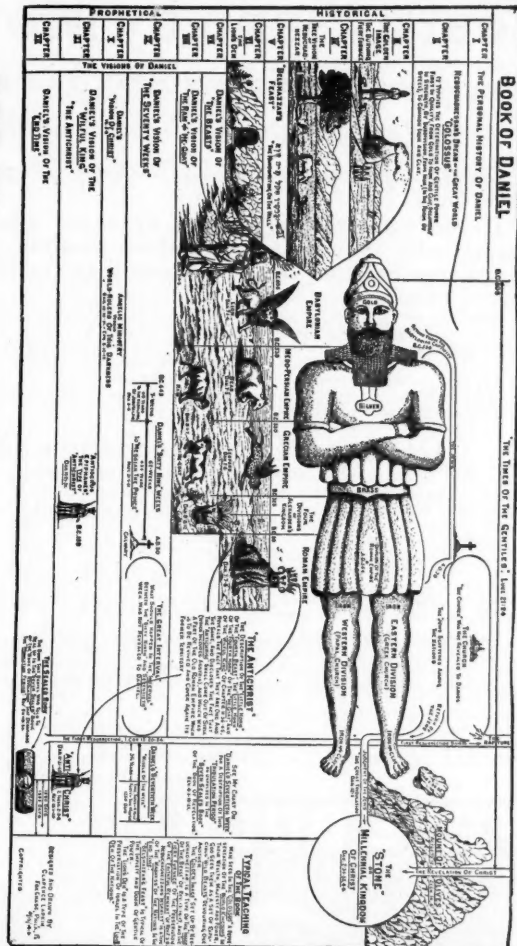
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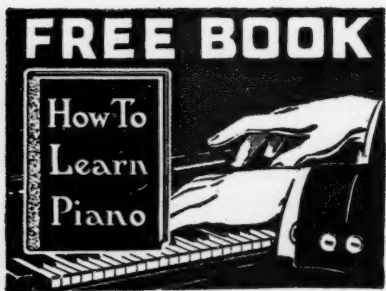
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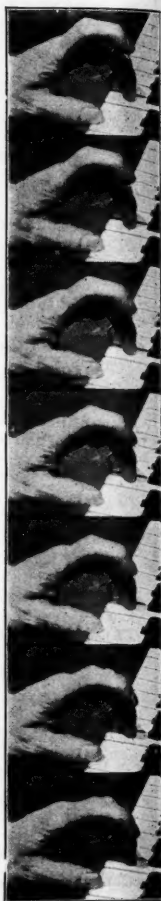
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# THE Christian Workers Magazine

July, 1918

## Editorial Notes

Instead of our usual "Cut from the Loaf" this month we present the following autograph letter from General Pershing, furnished us through the courtesy of the General New York Bible Society. Some Pershing's of our readers may have seen it elsewhere, but they will not be displeased to let their eyes fall upon it again. It is addressed to the American soldier, and primarily the man in khaki is in mind; but our whole nation is rallying to the colors today, and there is a message in it to each of us. Note that the commander of our forces in the field speaks of "our Saviour," which reminds us of the late General Lord Roberts, whose prayer for his men before going into battle, which we hope to reproduce in another issue, was as evangelical as any to be heard in a Christian church. The Kaiser talks a good deal about God, but it is a different matter to know God in Christ.

*To the American Soldier:  
Aroused against a nation  
waging war in violation  
of all Christian principles,  
Our people are fighting  
in the cause of Liberty.  
Hardships will be your  
lot, but trust in God will  
give you comfort; Temptation  
will befall you, but the  
teachings of our Saviour  
will give you strength.  
Let your valor as a soldier  
and your conduct as a  
man be an inspiration  
to your comrades and  
an honor to your Country.  
Pershing  
Aug. 10, 17 Camp.*

The picture on our front cover is a copy of James R. Stuart's painting, now owned by Mrs. Caroline Lewis Kohl, of Chicago. It represents the flag standing in silent grandeur in the church choir and gives opportunity to the imagination for the rest.

Mr. Stuart, who died two years ago, was a native of Wisconsin, and most of the portraits in its State historical library are his work. He was a member of the First Baptist Church of Milwaukee, and sang in the choir where the flag hung for many years. It was one of the trophies carried by a Wisconsin regiment in the Civil War.

We are indebted for our cut to the "Chicago Daily News," and feel very proud and happy in its reproduction on the cover of our July issue.

This is the month in which we celebrate Independence Day, and it thrills our hearts to recall the large and leading place which the churches of our land have always occupied in the maintenance of our political as well as religious freedom. Today they are maintaining the best traditions of the past. They need the chastening of this awful war, as we all do, but out of the fires they will come forth purified, let us hope and believe. For years some of us have prayed and longed for a real revival, and it is coming with the march of battle, the groans of the dying and the anguish of tens of thousands of broken hearts. "Even so, Father; for so it seemed good in thy sight."

Mr. H. B. Thomson, chairman of the Canada Food Board, is our authority for saying that since the war began 4,750,000 people have died across the Atlantic from starvation, which is 300,000 more than the number actually killed or who have died in warfare. About last Christmas time a survey of the necessary foodstuffs of France disclosed that there was on hand a supply for three days only.

How impossible to realize the terrifying

significance of these facts! But one thing is clear, namely, the duty of saving, which rests upon us who still have enough and to spare. The world is growing smaller all the time and the solidarity of the race more and more apparent. What we save in America is soon felt in greater abundance in Great Britain and on the continent, and even were that not true, how can we waste with the thought of our neighbor's need before us?

But another reflection is that at this writing the need of fighting men on the other side is about as pressing as the need of food. Let the central powers break the allied line and obtain control of the channel ports, and for the time being we may bid good-bye to the transportation of any food whatever either to the army or the people. This is the argument which Premier Borden put up to the wrathful Canadian farmers last month when they called upon him, 5,000 strong, to urge the repeal of the military service act as it bore upon the young men of the farms.

O, Christian readers, we are in a war, an awful war! The judgments of God are in the earth and none of us can escape the smiting of His indignation. Let us expect to be "put about" as the English say, and as the trying experiences come to us, let us remember that they are nothing in comparison with those of our fellow-men on the other side of the sea.



This gathering in the closing days of May was a great success both in numbers and interest. We do not know the seating capacity of the Academy of

#### **The Philadelphia Prophetic Conference**

Music, but we imagine that three thousand would be a conservative guess. If so, on the day we were there at least two thousand must have been in attendance at the morning session, while almost every seat appeared to be occupied in the afternoon, and in the evening people were turned away. We were gratified, though not surprised, at the large proportion of men among the auditors.

Notwithstanding this, the local press gave little attention to it, bringing to mind the words of Jesus: "If ye were of the world, the world would love its own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:19.)

It was a serious disappointment not to have Dr. C. I. Scofield present, but the condition of his health prevented. However, it was a pleasure to see the names of some younger men upon the program, like the Rev. W. L. Pettingill, of the Philadelphia School of the

Bible; the Rev. P. W. Philpott, of Hamilton, Canada; the Rev. E. A. Thompson, recently from Jerusalem; the Rev. Herbert MacKenzie, of Cleveland, and two such products of the Moody Bible Institute of Chicago as the Rev. John M. McInnis, pastor at Syracuse, and the Rev. B. B. Sutcliffe, representing the Extension Department of the Institute. Mr. Charles M. Alexander, the distinguished gospel song leader, who had charge of the music, told the audience of his early days in the same school of the prophets.

Dr. Gregg of Winnipeg, Dr. Matthews of Seattle, Dr. Riley of Minneapolis, Dr. Cortland Myers of Boston and Dr. J. Wilbur Chapman contributed strong messages, while the presiding officers of the conference were leading laymen, like Dr. Howard Kelly of Baltimore, Mr. Charles L. Huston of Coatesville, Pa., and Mr. William H. Ridgway, well known to the readers of "The Sunday School Times." No offerings were taken up at the meetings, the expense of which had been underwritten by a committee of which Mr. John L. Steele, of Philadelphia, was the treasurer, and Mr. J. D. Adams the untiring and efficient secretary.

The conference was one of a series being held in different parts of the country at this time, for under the operation of the Spirit of God His people are rapidly awakening to the vital importance of a better knowledge of the Bible, and especially its prophetic portions, as they see the day approaching. Fuller and better reports of its proceedings have appeared in some of the weekly periodicals, and "The Christian Herald" is preparing to bring out the addresses in book form, but we felt like employing this, our earliest opportunity in print, to thank God for the conference and to thank the brethren in Philadelphia, clerical and lay, who made it a possibility.



The great Bible and Prophetic Conference at Philadelphia in May was followed almost as soon as possible by another in Seattle, in

June. The Rev. Mark A. Matthews, D. D., pastor of the First Presbyterian Church of that city, was the leader in the movement, although he had the co-operation of several of his brother pastors, in whose churches some of the meetings were held.

There was an inspiring interest from the start, especially in the presence of so many ministers and missionaries from the surrounding territory on both sides of the border. The First Presbyterian Church, which prob-

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ably holds 2,500 people, was at times filled to its capacity with expectant, eager listeners, most of them with Bibles in their hands.

The teachers were the Rev. R. A. Torrey, D. D.; the Rev. W. Leon Tucker, D. D.; Mr. A. C. Gaebelien, and the editor of this magazine. The Rev. Ralph Atkinson, D. D., led the singing at all the meetings, and Dr. Torrey conducted a noonday service in one of the down-town theaters, at which the business men of the city in large numbers had an opportunity to hear his great lecture on "Why

I Believe the Bible to Be the Word of God."

The spirit of evangelism was present at every gathering, and the occasion was memorable in the salvation of souls, as well as in the added stimulus and strength communicated to hundreds and thousands of the Lord's people. On the first Sunday of the conference a great patriotic feature at the First Presbyterian Church was the dedication of a new service flag containing 335 stars, a noble testimony of loyalty and devotion to the nation. We were glad to have been there.

## "The Nation Prays"

By the Editor

THE outside cover of our July issue last year contained the proclamation of President Lincoln, setting aside April 30, 1863, as a day of national humiliation and prayer. It was done by the President in accordance with a resolution of the United States Senate, and in our judgment, both the proclamation and the resolution calling for it were remarkable as public governmental documents because of the spirit of true and humble devotion they expressed.

The resolution was offered by Senator Harlan, of Kentucky, afterwards a justice of the United States Supreme Court, and at the time, and for many years thereafter, an elder and Bible class teacher in the New York Avenue Presbyterian Church of Washington, D. C. We quote a part of the resolution herewith, that our readers may catch its spirit and observe especially the honor it did to Jesus Christ, Who so seldom is referred to in our halls of legislation or our public documents:

"Resolved, that devoutly recognizing the supreme authority and just government of Almighty God in all the affairs of men and of nations, and sincerely believing that no people however great in numbers and resources, or however strong in the justice of their cause, can prosper without His favor, and at the same time deploring the national offenses which have provoked His righteous judgment, yet encouraged in this day of trouble by the assurances of His word to seek Him for succor according to His appointed way, through Jesus Christ, the Senate of the United States do hereby request the President of the United States, by his proclamation, to designate and set apart a day for national prayer and humiliation, requesting all the people of the land to suspend their secular pursuits and unite in keeping the day in solemn communion with the Lord of Hosts, supplicating

Him to enlighten the counsels and direct the policy of the rulers of the nation, and to support all our soldiers, sailors and marines, and the whole people in the firm discharge of duty." \* \* \*

The President's proclamation setting apart the day used very similar language, requesting that all the people "abstain on that day from their ordinary secular pursuits and unite at their several places of public worship and their respective homes in keeping the day holy to the Lord."

This was done very generally by the people, and, although we were at a grave crisis in the history of the Civil War, yet afterward conditions changed and victory began to turn in the direction of the Union armies, beginning with the battle of Gettysburg. We can speak of this today with but little reserve, for the South is as content as the North to have had it so.

\* \* \*

As we said, we reprinted this proclamation on the cover of our last July issue, but we did something more, we sent copies of the magazine to the officials in Washington from the White House down. We have a goodly number of readers in the capital, both clerical and lay, on our regular lists, but we desired that those in authority might have the reminder and the suggestion put before them in a special way if it pleased God. Then we watered the seed with prayer and waited.

By and by we heard of a daily union noonday prayer service in the Washington churches, and that they had adopted a resolution and sent it to the Congress. They also obtained general publicity for it through the country by means of the news agencies.

What was this resolution? It embodied Senator Harlan's resolution of 1863, together with a reference to President Lincoln's pro-  
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lamation, and respectfully suggested that the Senate take similar action now. The result was a resolution of Senator Gallinger introduced and passed in the Senate on April 1 of the current year, and President Wilson's proclamation in accordance therewith setting apart last Decoration Day for humiliation, confession of sin and supplication to God for victory in our present conflict.

\* \* \*

We hope we had something to do in bringing this about. We know that Kill-joy will say "Bah! no more than I." But for all that, we will nourish the hope and thank God for the grace that permitted and enabled us to try, because we believe the day was observed by the faithful all over the country, and because we believe God will hear us and will be entreated.

Is not the following a beautiful and moving poem by Madeleine Sweeney Miller? We do not know who she is, but we found this production of her pen one day in "The Pittsburgh Gazette-Times." It bore the title at the head of this editorial. We knew we should want it to use sooner or later and now

is the very time. It will quicken patriotism on the Fourth of July, and be a means of grace to read it:

"Through plain and prairie, farm and town  
We see the people's heads bowed down;  
In church and forest, shore and street,  
Wherever men may chance to meet,  
The nation prays.

"What means it all, the still array?  
America at prayer today!  
Can heaven hold back her one desire  
To halt the carnage, cease the fire?  
The nation prays.

"God will attend her plea for peace,  
Yet may not bid the war to cease;  
But let no cynic mar the prayer,  
For God's own grace is present where  
The nation prays.

"Glad witness of a faith that lives,  
O sign of what the Christ-like gives!  
This means the reverent, still array  
Throughout our peaceful land today,  
The nation prays."

## Fling Out Thy Folds Old Glory

By Albert Simpson Reitz

Fling out thy folds, Old Glory, till they reach across the sea,  
Until the stars of mercy light the path to liberty;  
Until the crimson stripes are blended with the crimson flood,  
For freedom must be purchased with the price of free men's blood.

Thou flag of Right and Might for which our fathers fought and died,  
Let not the warring Hun and heathen Turk thy fame deride;  
But let thy glory folds lead on to peace and victory  
The brave and gallant sons of our great Land of Liberty.

Fling out thy stars and stripes above the sea and 'neath th sky,  
And never let thy brightness wane nor let thy glory die.  
But ever to the breezes let thy beauty be unfurled  
To herald the return of peace throughout the warring world.

Yea, Flag of Freedom, triumph in the blood-red field of France  
'Til Liberty be born anew beneath the sword and lance;  
'Til peace shall wield her plowshare in this war-mad world again,  
And righteousness have right of way among the sons of men.

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## Spiritual Efficiency

By Evangelist J. W. Mahood, D. D., of the Methodist Episcopal Church

Second in the series of lectures at The Moody Bible Institute of Chicago. The third and last will cover "Spiritual Power."—Editors.

**E**NTHUSIASM is one thing; mere noise quite another. Real enthusiasm is the fruitage of strength of life. Mere noise may be an indication of weakness.

John Wesley was wise enough to distinguish between the two when he exhorted his preachers to beware of screaming; and I thought it a very significant thing that in the old city of John Wesley's home, in his very pulpit, a little while ago I should hear the preacher announce the text of his Sunday morning sermon: "In quietness and confidence shall be your strength." That is the verse of Scripture I wish the Holy Spirit might burn into our hearts this morning. "In quietness and confidence shall be your strength." Wesley knew that the secret of spiritual efficiency lies in that holy waiting before God which begets strength through confidence. And who is there, what class of people is there, that is more in need of real dissertation than we who are trying to do God's work, whether in the pulpit, the evangelistic field, the Sunday-school or the mission field? The man who is equal to the opportunities of these days must stop very often and invoice his own spiritual assets. The man who really accomplishes something for God in these days must literally leave father and mother, and wife and children, and sisters and brothers, and be often alone with God. Indeed, I think the greatest temptation that students in our institutions today, and the greatest temptation to all Christian workers, is to neglect their spiritual growth and life. Suppose we should stop here this morning in the quiet of this room and ask ourselves the question: "Do I really love God? Am I really making that growth in love that I ought to as a Christian? Do I really love God with all my heart?" Suppose we were to just stop here and ask ourselves individually that question.

### Too Busy to Love God

In the city of Camden, N. J., a little while ago, when I gave an invitation to any one who desired to renew his covenant with God, the first man to come down the aisle was a Y. M. C. A. secretary. He said: "I have been so busy about the business interests of this institution that I have neglected secret prayer and Bible study, and I have not been growing as I should have been."

G. Campbell Morgan says he has a friend and this friend has a little daughter. Father and daughter were great companions, for mother was dead. Everywhere the father

wanted to go, the daughter wanted to go. But there came a time when an estrangement seemed to come and it almost broke the father's heart. He could not understand it. When he would want to go for a walk, his little daughter would beg to be excused, and yet he scarcely dared say anything about it, until one morning before he was up his little girl came running up to his room. She threw her arms around him and cried: "Papa, this is your birthday, and I've brought you a present." And she put a parcel on the bed opposite him. He unwrapped the parcel and found a beautifully worked pair of slippers. And he said: "It was good of you to remember my birthday and buy these slippers." "Oh, papa, I made them." "You made them!" said the father. "O, that is what you have been doing for the last three months." "Why yes, but how did you know it took me three months?" "Oh, my dear," said the father, "it was good of you to remember my birthday and make these slippers; but, daughter, next time buy the slippers and let me have yourself, for I would rather have you than all the slippers in the world." What about our love to God this morning? Have we become so busy even about our studies, our plans for life, that we have forgotten to love God? I tell you we cannot come to the highest spiritual efficiency unless we look well to our own spiritual growth and life. Let me say to you today that if we are going to come to the highest spiritual efficiency, we must give attention to two things: First, keep fresh; secondly, keep confident.

### Keep Fresh

Of course there are some folks who do not need that exhortation. But there are a lot of folks going to seed long before their time.

We must keep fresh, first in body. If there is any one who ought to keep young in spirit and heart and body, it is the man or woman who is doing God's work, who is the messenger of God, the ambassador of the King of heaven. Look at Gladstone doing some of his best work after eighty years of age. Why? Because Gladstone insisted on having time to recuperate his physical strength before sessions. Look at Lord West painting his greatest picture after eighty years of age. Why? Because Lord West insisted that he must have time to keep his body in trim, to keep his physical life fresh. Take the great men who in later life have done their best work and you find that almost invariably those men

"The Bible, Prophecy and the War," address by Dr. Gray at Eagles Mere and Mt. Lake Park

have insisted upon physical recreation. They have not allowed their bodies to be weakened by overwork, nor have they neglected to take exercise. Every one ought to have some form of recreation. By recreation, I mean something that relieves the mind for the time, and mind and body are both rested. What would be recreation for me might not be recreation for you. I can follow a golf ball for four or five miles and come in as fresh as ever. Everybody could not do that. We cannot all find our recreation in the same way. In that very interesting volume, the Methodist "Who Is Who," published in London, at the end of each biography there is given each man's favorite recreation. It is very interesting to look through those recreations, as I have, and notice how many there are who prefer this and how many that. Some gave hunting as their favorite recreation, some music, others reading, golf, tennis, baseball and football. But every man had his favorite recreation. I think that is a good sign, if it is the right kind of recreation. You probably have heard the story of St. Francis of Sales, that beautiful spirited man. One morning he was playing a game of chess with a little child and a morose old brother came in and began to reprove him for engaging in such frivolous employment, and said: "St. Francis, if the Lord should come, what would you do—play chess?" "If the Lord should come," said St. Francis, "I would finish the game. It was for His glory that I began it, and for His glory I shall finish it." I believe it is possible for us to have our recreation for the glory of God, and every young person ought to have some form of physical recreation to recuperate and keep fresh the physical life.

#### Growing New Wood

Then again, keep fresh in mind. Edward Dyer said: "My mind to me a kingdom is;" but some folks have allowed the kingdom to decline, I fear.

Dr. Downey says: "A man may retire, and ought to retire, when his body is used up; but it is a shame for any man to be retired for neglecting his mind, or for not using his mind." Longfellow in his later life was asked by a friend: "How is it that you continue to keep so vigorous and write so beautifully in later life?" Longfellow pointed to a blossoming apple tree near by and said: "Now that tree is a very old tree; but I have never seen more beautiful blossoms on it than it bore this year. Now that apple tree grows some new wood every year, and I suppose those blossoms come from the new wood. I try to grow some new wood every year, too. That is the reason I keep vigorous and can write as I do." I believe we ought to grow some new wood every year. The temptation

when you get out into the field will be to just depend on the past—to depend on what you have done in the Institute; but if you are going to keep at the highest spiritual efficiency, you must grow some new wood every year. How pitiful to go into a church and hear a man read an old sermon in a sing-song way; and you can tell by the way he reads it that he has not spent any time getting his soul freshened with the great truths he tries to present.

Now, I am not saying that a man must not preach a sermon twice. I do not think I can preach a sermon well until I have preached it at least twenty times; but I do try every time I preach it to give it new birth. Then I know the Spirit of God can use it.

#### Ole Bull's Secret

Then again, keep fresh in soul. Now we are hoping to influence other lives and bless other lives; but we cannot move their souls unless we have a soul of our own. If we are going to move other hearts, we must have hearts of our own; we must have had our own soul touched. And yet I am finding people everywhere who have gotten out of touch somewhere. Their soul has not been kept fresh, as it should be, and they have lost their power because of that. Lost their power! Be sure that your own spiritual life is kept in touch with God's life. If we are going to come to the highest spiritual efficiency, we must not only keep fresh in soul, but we must have a reserve spiritual power. You cannot have reserve spiritual power unless you constantly freshen your own soul. When Ole Bull went down to Princeton he played for the students and they were charmed with the performance, of course; and they gathered around him at the close and said: "Why how could you do it? How can you do it? Such wonderful music! That must be a wonderful violin!" And Ole Bull said: "It isn't in the violin."

"Well," they said, "What is it? Is it the bow?"

"No, it isn't the bow."

"Is it your arm?"

"No," he said, "it isn't my arm."

"Well, tell us what it is."

"I never try to play in public," he said, "until I first spend hours getting my own soul filled with music, and what you hear is simply the overflow of my soul."

You and I must have such freshness of soul that there will be a constant reserve power; then we shall be spiritually efficient for our Lord. Keep fresh in body, in mind and in soul.

I am persuaded, after seventeen years in this special evangelistic work, that the great secret of success in soul-winning is confi-

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dence in God and in the power of His Word. One of the most pitiful things that it is my lot to see as I travel over the country is that of a man who has once been a success; who has somehow lost his confidence in God. I am seeing it almost everywhere I go.

### The Minister Who Lost Confidence

I was in Greencastle, Ind., a few years ago, conducting meetings at a certain conference; and I was entertained by a personal friend of mine, Henry Ostrom. Entertained also in that home was a minister who was pastor of one of the largest churches in that conference. One Sunday afternoon during the conference session, I had preached, and during the meeting a number of people were converted. This minister was there in the service, as was also Dr. Ostrom; and when we reached Dr. Ostrom's home that evening, we sat around the dining table eating a little lunch; and this minister looked across the table at me and said: "If I could see in my church next Sunday night what I saw to-night down here, I would be willing to give half my salary. There was a time when I saw it. Thirteen years ago I used to see people converted in the regular services of my church, but in recent years I have not seen it." The tears were in his eyes as he said: "I seem to have lost confidence." And that is where many a man is today. He has lost confidence in God and in the power of His Word. I was telling Bishop McDowell about it a short time afterward, and he said: "You would be surprised to know how many men about our age are in exactly the same condition. Once they were soul-winners, but they neglected to keep confident, they lost confidence, and now they are drifting. They do not see people converted any more."

Perhaps some of you remember an article in one of our magazines, by Senator Beveridge, in which he said he had a friend who had the opportunity during the summer time of speaking with a great many young ministers, and he undertook to ask these young ministers three questions. The first question was, "Do you believe in God? Do you believe in God as a person, God the Father, God the heavenly Father, not as an influence, or a sort of fog, but God, the personal God? Yes, or no." And there was not a single young man who said unequivocally, "Yes." Each fellow wanted to explain, wanted to tell what was the latest thought about the matter. The second question was, "Do you believe in Jesus Christ as the divine Saviour, the Son of God, the Prince of Heaven? I do not ask you whether He was a good man; that is admitted by everybody; but do you believe in Christ as the only begotten Son of God? Yes, or no." And there was not a single un-

equivocal answer to that question. Every fellow wanted to explain the latest thought about the matter. The third question was, "Do you believe in immortality after death? Do you believe that you will be just as conscious after you die as you have ever been before? Yes, or no." And there was not a single unequivocal answer to that question. Every fellow wanted to explain and tell that, while the probability is that we shall be conscious, yet there were some grave problems. Not a single unequivocal answer! Isn't that startling? Isn't that indicative of a great deal of our thinking today, and does not it reproach us for the fact that many have lost confidence in these days? And really you could not expect anything else when you think of what is going on in some of the seminaries and colleges of our day.

### What He Heard at Yale

I was in Hartford, Connecticut, a little while ago; and a young pastor asked me to go to some of the lectures at Yale divinity school, and I went. The lecturer was giving a series on "The Preacher's Message, from the Old Testament." And he was taking a very modern view indeed, and a very liberal view. He was telling those young preachers that all parts of the Old Testament were not inspired alike, and that we could not accept all the stories literally. At the close of the lecture the young men were allowed to ask questions. The professor had said, however, that the men who had come to accept the modern view of the Bible these days, were the men who were really succeeding the best in the ministry. One young fellow spoke up and said: "But, Professor, what would you say about Dr. J. Wilbur Chapman? Is not he having success in the ministry? He does not accept these modern views of the Old Testament." The professor scratched his head a moment and then said: "Well, now, would you not say that it was Dr. Chapman's passion for souls rather than his views of the Old Testament, that was responsible for his success?" Then I wanted to speak up, but of course I could not, for I was only a visitor; and I wanted to ask the learned professor how Dr. Chapman got his passion for souls, if it was not from his unflinching faith in the authority of the Word of God?

Keep confident! But you can not keep confident unless you have an unflinching faith in the great fundamental teachings of the Word of God. We must hold to the absolute authority of the Word, if we are going to be spiritually efficient. This Word is the dynamic of our power, and, if we lose confidence in our message, then we shall be weaklings instead of strong men. Carlyle said, that for every great man there were two great moral

"The Anti-Christ, His History and Doom," address by Dr. Gray at two Bible Conferences



necessities; first, that he believe in the truth of his message; secondly, that he believe in the acceptability of his message. Carlyle had the first, he said, but not the second. We may not come, in the world's view, to be great men and women—most of us will not; but I tell you that we all must have these two great moral necessities, if we come to the highest spiritual efficiency—confidence in the Word of God, in the authority of the Word of God.

### Meeting God in a 'Cave

Then again, if we would keep confident, we must be crucified with Christ. Dr. Denney used to say that if we would have crucified preaching, we must have crucified men. I heard a minister at a certain Bible conference say that when he started out in Christian work he had an idea that he wanted to be a great preacher. He said all his theological training was in that direction. He wanted to be a great preacher. And when he had his first church, he made up his mind that whatever else he did, he was going to preach great sermons. He bent all his energies toward that one thing: to preach great sermons. But there came into his life disappointment, because the people to whom he preached did not tell him that his sermons were great sermons; and he began to doubt whether he was really preaching great sermons, and yet it seemed to him that he was doing his best by way of preparation. Two or three years went by and nobody had been converted. There did not seem to be any great spiritual growth in the church, and disappointment began to steal over his life, and he got to wondering what was the matter. He made up his mind that he was going to think the whole matter through and find out what was the trouble. So one Saturday he went to the seashore near his home, and entered into a cave. He sat there the whole day with his

Bible, and with his thoughts, and he told the Lord that he wanted to find out what was the matter. He was willing to make it right, and the Spirit of God showed him what was the matter. He had gotten out of touch. He was not living the crucified life. He had lost his hold upon Jesus Christ. He had other ambitions than to glorify Christ. He wanted to be a great preacher. He wanted people to think he was great. All this came back to him as he sat in the cave that Saturday, and before he left the cave, thank God, upon his knees, he had told the Lord that from that time forth he would seek not his own glory but the glory of Christ only.

He went into the pulpit the next morning to preach the gospel with new power; and at the close of the service, people began to gather about him and to say: "We have a new preacher." And they had, too. From that time on, the work of God went forward in that church with strides, until multitudes began to come into the Kingdom of God. For two years in the church that that man served, a mission church, and a difficult situation, he said that 2,000 people sought and found Jesus Christ, and 1,400 of them came into the church.

My young friends, we must come to the place where the life is swallowed up in the Christ life, if we are going to be the best workmen for God that we ought to be, if we are going to come to the highest spiritual efficiency. Unless we came to that place, we will be thinking more of what men say of what we do than of what God says. Unless we come to the place where we are crucified with Christ, there will be no real joy in our work. We will be sensitive to what other folks say and think of us, but if we come to the place where we are crucified with Christ and risen with Christ, then our service will be a delight, and then the work will be successful and God will bless us.

## Peace

By Christopher Hazard

I watch the billows foam upon the sand,  
And patient wait, but, lo! they never cease:  
I turn in disappointment from the strand;  
Not on this shore is peace.

Across the waves, beyond the farthest blue,  
Sure there both rest and calm meet and increase;  
But no, unresting surges break there, too;  
Not on that shore is peace.

A world of waters, beating at its bound,  
Flawed, like a heart, with every wind's caprice,  
Tumultuous from its lowest depths profound:  
Not in this world is peace.

Save when above the strife a Voice is heard,  
And peace and stillness wait upon a word.

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# "Casting All Your Care Upon Him, for He Careth for You"

1 Peter 5:57

Notes of a Sermon by Bishop William R. Nicholson, D. D.

**T**HERE are some sayings, very beautiful, very wise, that come to be hackneyed. They have worn threadbare.

Constant usage has dulled the edge of their meaning and force; and if we watch, we shall catch ourselves using them as mere expressions or bursts of sentiment, with no adequate feeling of their worth. We say, "All is not gold that glitters;" yet, all the same, that glitter is still our fascination. We quote, "Boast not thyself of tomorrow, for thou knowest not what a day may bring forth;" yet, all the same, we go on boasting of tomorrow. And so as regards our text—"Casting all your care upon God, for he careth for you."

How charming are the words! There is poetic beauty in them—beauty both of thought and of expression; and they have a suffusion of love and tenderness. How often they rise to our lips! Every instance of suffering becomes suggestive of them, and every sufferer makes a convulsive leap to plant his feet upon them, just as a drowning man will wildly throw out his hands to grasp whatever comes in his way. "Casting our care upon God" we say; meanwhile we go on not casting our care upon Him.

Our text is the very secret of human well-being. If one should really do, and continuously do what it says, he would suck into his consciousness all the sweet juices of life, and with his lips thus closed upon those breasts of consolation would avoid taking in the poisons of life. To appreciate the text is to possess one's self of the true philosopher's stone. The old alchemists dreamed that there is a substance in nature that can turn the baser metals into gold; and all nature they rummaged to find it. But there is something—this casting of all care upon God—which turns everything into more than gold. It is the essence of blessedness, the support of manliness, the genius of universal mastery.

## What Kind of Care Is Meant

Let us take our text to pieces, and see if we can put it together again in our own experience.

1. We need to study a little this word **care**: "Casting all your care upon God."

It has here the sense of distressing anxiety. In its other sense of interest, and attention, and watchfulness and effort, it is something which we cannot do without, and should not if we could. Proverbs 6:6-8; 4:25-27; 2 Thessalonians 3:10. And so, the care spoken of in

the text, since it is what should be cast off, is a distressing anxiety.

But even as to this meaning of it we need to discriminate. There are distressing anxieties and distressing anxieties. Whatever thing is proper to us, care about that we are to cast upon God; whatever thing is not proper to us, any care about that we have no business with; we dare not cast it upon God, we should not cast it upon any one, we should only cast it away. Difference between the cares of making a livelihood and those of resolving to become rich. The latter we have no right to have. If gratified, they would not make us happy. A child at the base of a high hill thinks it reaches to heaven; but once at the top, the child finds heaven as far off as ever. Would you have your clothing as long and big as possible? It would not fit you.

But the distressing anxieties belonging to things proper to us are numerous enough. Work to be performed, duty to be done, responsibility to be discharged; dangers to be avoided, sufferings to be endured, bereavements to be borne, disappointments to be submitted to, enemies to be guarded against; religious wants and weaknesses; wished-for success; sympathy with others—the cares belonging to such things we are privileged to cast upon God.

## Let Yourself Be Blessed

2. We are now to notice that these are cares we are bidden to cast upon God. Not merely a privilege, but a duty. We are to seek to do it, and to cultivate the means of doing it. We are even commanded to be blessed. A father commands his child to keep away from the track of the locomotive; and God says to us, "Be not crushed under the grinding wheels of care, but cast all your care upon me, and find in my care for you a safe and joyous home retreat."

But let us have a definite idea of the command. It is not that we are to cast upon God the thing about which we have care, but simply the care. The work of our livelihood we are not to throw upon Him; that we must ourselves do with His blessing; but, while we are diligently working, any anxiety about it we should cast upon Him. And so as regards our trials and bereavements. This is an important distinction, and of great practical worth. It educates us for the whole business of life.

And the command applies to all our cares.

"The War and Spiritism," by Rev. Joseph W. Kemp, at Mt. Lake Park Conference

None too great, none too small. The scratch of a finger. What a cordon of protection and comfort God would build around the whole area of each one's personality!

The command is that we cast our anxieties upon Him. It is something for us to do. If we ourselves do it not, then we remain care-crushed. It is our responsibility. It is a question of obedience or disobedience. If we obey, and actively lift these anxieties from our minds, and lay them upon Him, then are we without care—careless. A man without care—how magnificent the conception! "Careless" commonly means unthoughtful, untidy, negligent—a slipshod spirit. But here is a heavenly carelessness. See Gabriel, his angelic greatness, his swiftness of execution, his dazzling glory; but our supreme conception of him is, that he is without anxiety. Bright as the sunbeam, swift as the sunbeam, he is also as unanxious as is the sunbeam. And a man without care—he is a heavenly man. And this, be it observed, is what we every one may become. It is our responsibility. Cast, Cast your care upon Him. It is ours—O wonderful prerogative!—to constitute God Himself our own Care-bearer.

#### Father Knows How Much

3. What, then, is the process of casting our care upon God?

In order thereto we must first have cast ourselves upon Him. Else we cannot commit to Him what yet is our own. The wife casts upon her husband all her anxieties of support; but she has already cast herself upon her husband. You cast upon a friend some of your cares, but you are first a friend. Our text is spoken to Christians. Whoever lays his anxieties upon God is a true believer in Christ, has fled for refuge to the blood that cleanseth, is forgiven and accepted in Christ, and is intent, in the power of the Holy Spirit, on living a consecrated life.

Then the act of casting your care upon God begins in a vivid confidence that God "careth for you." A hearty assurance that he does love you.

At the same time you have a keen appreciation of God's sovereign special providence. That He can and does interpose in the midst of His laws of nature, and yet not at all disturb the regular operation of those laws. Even miracles, when necessary, God performs; but for generally supplying the wants of the Christian, miracles are not necessary. Just as a man steps into the midst of nature's laws, and diverts a stream of water from its course to turn the wheel of his mill, so does God specially apply His laws in answer to a million special prayers, and never causes the least shiver in the regularity of their operation.

Now in the power of this sense of God's love to you, and of this confidence in His special providence, you distinctly commit, by an

act of the mind, all your interests to Him. Not by a spasmodic act of the mind, but by a settled continuous act of laying them all upon Him. It is habitually done in prayer and in trust.

But notice that in such act of committal, you are placing all your anxieties at His own infinite discretion. He may see it best to administer your interests oppositely to what you think. Your act of committal, if true, implies your contentedness to accept whatever He may do concerning you. This is indeed divesting yourself of all anxiety. "Johnny, you have all you can carry" said Frank to his brother, who was standing with open arms to receive the packages which his father was putting into them. "You have already more than you can carry." "Never you mind," said Johnny in a burst of filial confidence, "father knows how much I can carry."

And having in this way placed all your cares in His hands, you are on the alert to crush down and sweep out of your soul the least uprising of worry. In a fixed set-to of mind, you will not be distressed by any imagining of possible events. Meanwhile you are actively going forward with all the work you have in hand; energetic, cheery, thankful, joyous, knowing that God loves you, that He is busy about you, that He doeth all things well.

Such, on the whole, is the casting of one's care upon God. Is it not simple enough, although so great a tax on attention and strength of will? And in the very process of doing it do we not see the blessedness of it? In this checkered life of ours what other recourse have we? Can we take up arms against a sea of troubles? We are but pigmies ridiculously thrashing the mountains. But God is He who toucheth the mountains, and they smoke; who speaks, and the winds are laid. The strongest man is but a feather in the storm. The weakest man, who yet is casting his cares upon God, dips his wings into the storm, and reposes upon its fury.

#### Why Walk When You May Ride?

4. But now one other thing presses for an answer. How shall you make sure of the strength of will so necessary for realizing both God's love and providence, and obliterating every distressing anxiety? Our text indicates the answer. "God careth for you." Wherein is implied that, if we think of, and cultivate in our thoughts, the fact of God's loving interest in us, it will put spurs to the sides of the will. Nothing produces love but love: "We love him because he first loved us." And love is energy and action. Love's instinctive impulse the will wills to do. Hence to understand and appreciate God's loving interest in us is the one thing wanted.

And in order to do this, it is Jesus whom we must consider. "He that spared not his

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own son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. 8:32. In giving Jesus to us, God gives us the whole universe. Never was such a demonstration of love. Incarnation. Atonement. Salvation. Gazing at and gazing into, such love for us, we receive the fulness of the power of the Holy Spirit; whose element of sanctifying grace is this very truth of God's love in Christ. And, in the fulness of His power, we ourselves are changed into love; and, since love is action, we ourselves become action. So it is we may "Keep ourselves in the love of God;" whereby we are strong to cast all our care upon Him, and to live without care.

In conclusion, what shall be said of most Christians? Is not notorious their disobedience to the command, to cast all their care

upon God? They are like foolish children, who, though nestled in the bosom of a mother's love, are yet fretful, and impatient, and whining, and unhappy. God has given you a ticket for a railroad ride into the glorious Kingdom; nevertheless you deliberately strap your baggage upon your own backs, and, tramp, tramp, you would go afoot all the way. Ah, this will not do. You must get out of it.

O, Holy Spirit, wake us up to what is both our duty and our privilege, in-breathe the light of God's love, teach us the wonderful art of constituting God our burden-bearer, inspire us with the angelic dignity of living without care, suffuse our daily doings with the splendors of most submissive confidence, that so we may let our light shine, that others, seeing our good works, may glorify our Father in heaven.

## Brief Notes on Certain Verses in Hebrews

By Rev. W. J. Erdman, D. D.

**H**EBREWS 1:6. The translation undoubtedly is, "And when he again shall have brought in his first begotten into his inhabited earth."

Until that great event takes place the Lord is waiting for the number of His brethren to be made complete, to whom with Him that future inhabited earth will be subject. (Heb. 2:5.)

Hebrews 2:10. The word "sons" instead of "brethren" implies it is the Father who is leading them to glory.

Hebrews 4:9, 11. "There remaineth therefore a Sabbath rest for the people of God."

"Let us therefore give diligence to enter into that rest." These two texts prove that a present spiritual experience called "the rest of faith" was not meant in 3:7—4:13. Besides, it is called the "rest of God."

Hebrews 4:10. This refers not to a cessation from "works" for justification but to Christ and His finished redemption, just as God rested after He finished creation.

Hebrews 4:13. The words "with whom we have to do" refer not to any transaction, but to the subject discussed in the epistle, the high priest and his work, for the very same phrase is found in 5:11, "of whom (or which) we have many things to say."

Hebrews 6:1-3. (The larger note on these verses will be found in the article following this, "Let us go on unto perfection."—Editors.)

Hebrews 7:3. The key to the meaning of this passage is in the words "without genealogy" (R. V.), "without descent" (A. V.). Melchizedek was unlike the Aaronic priests

who began their official days at the age of thirty years and ended them at fifty years. He belonged to no priestly family.

Also, it reads not "the Son of God made like unto Melchizedek" but Melchizedek "like unto the Son of God."

Hebrews 8:13 indicates the temple and its services were still existing when the epistle was written, so also 9:6, 7; 10:11. It intimates too that this epistle or treatise was written to Jewish Christians in the city and land; and who as described in the epistle were persecuted by their countrymen. See also 1 Thess. 2:14.

Hebrews 9:3. "The Holy of Holies" having a golden censer (margin or altar of incense) is a passage which may be interpreted in the light of the words of 1 Kings 6:22, "also the whole altar that belonged to the oracle" (R. V.). The word "belonged" explains the word "having."

Hebrews 9:28. This verse has been perverted in favor of a teaching that only those who are looking for the Lord shall be saved at His appearing. But, the emphasis falls on the word "him," i. e. the same one who came and once for all was offered to bear the sins of many, and whom the readers of the epistle are exhorted not to forsake, is He who is coming a second time to consummate their salvation; and "look for" (A. V.) is more literally "wait for" (R. V.).

Hebrews 10:12. "When he had offered one sacrifice for sins for ever, sat down on the right hand of God," the comma after "for ever" precludes the notion that Jesus will

"Some Biblical Problems for Ministers," by Dr. Griffith Thomas at Eagles Conference.



never leave the Father's throne to sit on His own throne; and the words "for ever" have no reference to time, but to the perpetuity of the efficiency of the one sacrifice.

The same word is rendered "continually" in Hebrews 10:1, but there the comma should not be after "continually" for the word qualifies "make perfect" as in Hebrews 10:14.

This is proved in 10:14, "For by one offering he hath perfected for ever them that are sanctified," for here as in 10:12, "for ever" (the same word in the Greek) has again the idea of a continuous efficacy.

In brief, "continuously" gives a truer sense than "continually;" the latter brings in more the time element, the former that of the perpetual, continuous efficacy of the one sacrifice.

Hebrews 13:15 "continually" renders a different word.

Hebrews 11:1. Now faith gives subsistence (is the substance) or substantiation to things "hoped for," i. e., it makes the **future** (for hope always pertains to the future) things present, substantial reality; the conviction of things not seen, i. e., a demonstration of the existence of present, but unseen realities. The first clause has to do with **future** realities, the second with **present**. The chapter has illustrations of both.

Hebrews 12:1. "Witnesses" is not spectators.

Hebrews 13:20-21. The sacrifice having been offered, the resurrection takes place to prove its acceptance (Rom. 4:25).

## "Let Us Go On Unto Perfection"

### Hebrews 6: 1-3

By Rev. W. J. Erdman, D. D.

**T**HESE words are made by some to apply to "perfect holiness," "entire sanctification," but if so, how strange the words which follow "And this will we do if God permit!"

On the contrary, the exhortation refers to a further consideration of the great themes of the Epistle, and how the offering up of Jesus the Son of God, the great high priest brought believers in Him into the perfect realization and experience of worshiper and worship; the body and substance is Christ; the shadows disappear. The writer employs warning and exhortation to halt and keep them steadfast. They are viewed as true believers, or else after the warning he would not have said "But beloved we are persuaded better things of you and things that accompany salvation though we thus speak."

They had become "dull of hearing," and under stress of persecution tempted to fall away from faith in the Son of God, the fulfilment of prophecy, type and shadow. They were in need of fuller knowledge. The context (5:11-14) is about teaching and knowledge and the epistle was written to instruct these Hebrews in order to keep them steadfast in their faith in the Son of God.

By this mature knowledge it is evident a mature experience of spiritual life would follow; but it is more knowledge, as their first need, that the writer has in view.

Under the law there were types and shadows of the good and great realities to come; but perfection was not through the Levitical priesthood. The law made nothing perfect (Heb. 7:11, 19; 9:9; 10:1).

The kindred truth is brought out by the word "true" in the gospel of John; "true" is in contrast with "shadow." The bread of earth is but shadow bread; Jesus the bread from heaven is the real bread; the vegetable vine is a shadow vine, Jesus is the true, the real Vine. So the priests, sacrifices, worshippers, sanctuary were not the reality, the perfection.

And this leads to the further statement that the word "perfect" does have several meanings in the Scriptures. In Heb. 5:14 the word is rendered "of full age" (A. V.), "full grown" (R. V.); in Philippians 3:12 the apostle says he is not already "made perfect" (the verb), and then immediately exhorts "as many as are perfect" (noun) to do as he did to attain perfect Christlikeness, and this likeness was to be perfected in "the resurrection from the dead" when in the possession of a body conformed to the body of Christ's glory, he would be conformed to the image of the Son of God "the first born of many brethren" (Rom. 8:29; Phil. 3:11, 21).

Finally, in proof of the foregoing use of the word in the epistle to the Hebrews, note that the saints of the older day, whose sins had indeed been premitted ("passing over," Rom. 3:25) had to wait until the real sacrifice had been offered for sins, before they could be viewed as "made perfect" in the sense of the word discussed in this epistle, "God having foreseen some better thing concerning us that apart from us they should not be made perfect" (Heb. 11:40). The death of Christ took place "for the redemption of the transgressions that were under the first covenant," and since then believers are viewed as "come

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unto Mount Zion and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and church of the first born (pl.) who are enrolled in heaven and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of a new covenant, and to the blood of sprinkling that speaketh better than that of Abel" (Heb. 12:22-24).

The blood of Abel's sacrifice, the first offered of "shadow" sacrifices, could no more make him "perfect" than the sacrifices of just men after his day could make them "perfect." All was in waiting for the Lamb of God to come and take away sin, and bring the good things prefigured from the beginning.

The "perfection" is the reality or realization of the idea of a priest, of a sacrifice, of a worshiper.

## Roman Catholics and the Rapture

By Rev. W. Russell Collins, D. D.

The following is a private letter addressed to the editor, but which, because of its general interest, he asked and obtained permission to publish. Dr. Collins is Rector of The Church of the Redemption (Reformed Episcopal), Brooklyn, N. Y., and editor of "The Guardian of Liberty," the national magazine of the order of that name, of which he is also Chief Recorder. In the opening of the letter he is referring to the editorial book review of "The World Conflict in the Light of the Prophetic Word," appearing in our February issue. We trust Mr. Jennings, author of that book, may feel led to reply in our pages to Dr. Collins' deeply pertinent inquiry about Roman Catholics and the rapture.—Editors.

DEAR Mr. Editor:

I have read with much interest your review of Mr. Jennings's book in your February magazine. It gives rise to a question.

On page 451, middle of second column, note the Pope's possible proclamation. Question: Are there not in the present church of Rome, including honest, pious priests, and simple-minded lay-people, some who may be the Lord's own, who are ignorant of much of this precious truth, and especially that concerning the dispensation and the Lord's reappearing, and who, because mistaught, believe much that is untrue and which constitutes a burden upon them, much that is extra-Christian, yet who believe the fundamentals and who depend ultimately for their salvation upon the vicarious atonement of Jesus Christ?

If there be such, and I believe there are many, though numerically few when compared with the whole, will they not be caught up with the others of His church, at the rapture?—even to their great surprise?

Then, if this should be true, what effect might it have upon the remainder of the Roman church? If their disappearance should be at all conspicuous, how could the Pope explain it, and how could he include them, who had been faithful to the church—under the ban of divine wrath? Has Mr. Jennings lost sight of this, that there are, even in Rome, some of the Lord's people? I would like to know how this question will be met.

### A Fighter of Rome

As you know, I have been for a number of years a professional fighter of Rome, both in religion and politics. If possible it has quickened my animosity against the vile, abominable system. On the other hand, it has in-

creased my compassion upon its victims, among whom I include many noble priests as well as lay people—who, when given the light rejoice in it. Many of them, who would so rejoice, never have had the opportunity.

I have never had a personal animosity against a Romanist, and would not have even if I were beaten by an ignorant mob, as some lecturers have been. I have never been abused by them though I have had them in my audiences. Nor have I ever been abused in print, so far as I know, though I am known as an anti-papal writer.

Perhaps it is because I have always kept in my mind, this question: Where would I be today, what would I believe and what would I do accordingly, if I had been born of devout Roman parents and had been educated by a devout priest, whom I had loved, assuming that my parents would have chosen only such a priest for their pastor?

The answer seems to be that, as I was born a Protestant and had Godly training, I am a Protestant minister, so in the other case I would probably have been a Roman Catholic priest and as faithful in that profession as I now strive to be under my higher privileges.

### Disappointing Experiences

My experience with former priests has been disappointing—many of them are frauds and worthless. Yet, among them are those who before they abandoned Rome, were, as I believe, true Christian men, who happily found the more glorious light. Whence they came others may yet be found, such as were many pre-Reformation reformers, who never left the Roman organization, even as there were in Caesar's household some of the Lord's family.

Mr. and Mrs. Ralph C. Norton coming from the Belgian Front to Eagles Mere and Mt. Lake Park Conferences

### He Preaches the Blessed Hope

The present tempestuous condition of the world gives the keener interest to prophetic study. But it is a time to be careful. I try not to be dogmatic. As I remarked today to an old friend, "While I can make out the legs of iron, and the feet of iron mixed with clay, I cannot yet discern the ten toes of the image." And the "stone cut with hands" appears not until the image is complete. And "this ancient of days" appears not until the ten horns have appeared, and I cannot yet see the horns.

Yet the iron and the clay are visible, today breaking apart in this raging conflict between democracy and autocracy, and in the buttresses

of democracy as is demonstrated in the present Russian situation.

I preach the "hope" of the church to the people, and have always done so. I was born a premillennialist and never knew any other belief. But I still believe the most necessary preaching to be the proclamation of the atonement. To save men's souls is the first, the chief work; after that, the prophecies will take care of themselves. The majority cannot understand the prophecies. But all who are born of the Spirit can understand the blood of Jesus Christ which cleanses from all sin. We can preach that in Halsted street or in the Bowery, where the ten toes would mean nothing.

## The Nature and Peril of Spiritualism

This is a continuation of the article in our last issue taken from a series of interviews with Sir J. Godfrey Raupert, reported in "The Chicago Evening American."—Editors.

### II

**"D**EFINITE identification of a spirit has never been made, treachery of these evil spirits has been demonstrated, and persons who have tried to throw off the influence of the 'controlling power' have almost invariably failed, according to this eminent scientist, who spent thirty-four years in actual experiments with alleged soul spirits and then became a convert and began his campaign against the spirit world.

"The spirits are able to give some facts or circumstances relating to the deceased person," continued Sir Godfrey, "but these facts are superficial and of a trivial character and are apparently gathered from the minds of the experimenters. No evidential and important facts which might at least tend to establish identity are ever given. The resemblance seems never to be perfect and consists of fragments of similarity or even identity rather than of strong general presentation of the whole being.

"Determination of the fact that the spirits are not those of the dead but of spirits that have never existed as humans is shown in many instances; take, for example, the case of a spirit which connected an episode in the life of a deceased mother with that of a deceased wife; the giving of episodes in the life of a deceased person, when it was found that the person described was another deceased person of the same name who departed life about the same time and lived in the same locality.

### Spirits Have Confessed

"Spirits during seances have been confronted with their trickery and deceit and confessions have been secured from them.

"One writer in the 'Psychical Research

Journal' reports a spirit admitting it 'impersonated all the alleged communications.'

"Handwriting by spirits is no evidence of identity. The hypnotist frequently imitates any known handwriting, and what lies within the power of the hypnotist subject lies within the power of the controlling spirit.

"Spirit likeness in photography is no proof of identity, because one person present almost always has the picture in his mind, and it is according to this picture that the image is constructed.

"We can sum up this argument in the words of a well-known spiritist: 'No proof of identity in the case of any spirit once celebrated either for goodness or talent, returning after centuries to enlighten or reform mankind, has been found.'

### Mental and Moral Loss

"It is, of course, an admitted and well-known fact that many of the communications received from 'the other side' are of a high and lofty character. This is especially the case at the beginning of the experiments. It is demonstrated that in practically all these cases this high tone undergoes a change.

"This generally takes place when confidence in the communicated agency has been established. Suggestions such as: What are marriage relations? Are they not mere human contracts? Were not certain instincts implanted in us in order to be gratified? Should not the higher law of soul-affinity supersede the lower and purely human law? Reason and common sense and instinct are appealed to, and often in such persuasive manner that the mind is confused and complexed.

"The spirit agencies are crafty and cautious to a degree. They scarcely ever precipitate

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matters, but, as they themselves declare, 'they loosen the ropes one by one.' Scarcely a week passes without the most painful instance of this kind coming to my notice. No mind seems to be proof against his constant bombardment.

"All forms of automatic writing especially lead to the result described, the experimenter wholly disregarding the steadily increasing passivity of mind. The frequent end of these experiments, therefore, is the sanatorium or asylum. They always wreck the moral life and the physical constitution.

"Unhappily most of these cases are of so painful a nature that the victim shrinks from publicity.

"I made the wrong move," said one of these victims to me, 'by going to a medium, and there I was told that I myself was a medium, and could write automatically as a means of communication with the person with whom I was seeking communication. I sat alone in my bedroom and the pencil began to move itself. At first all went well and I began to believe. The personality was at first correct, after a while it altered and became different. The advice was invariably bad and got me in trouble of various degrees. The moral tone was bad and got worse. I asked for tests of identity and all were false. I am not a liar myself and it could not have been my subconscious self.

"I got afraid. I determined to solve the problem. Long-winded explanations were made. Then I said, 'I am tired of humbug and of being deceived and misled. I know you are a devil.' The pencil was gripped in my hand with superhuman force and I could not unloose my hand. It wrote the vilest language and most terrible curses. It was just a thunderstorm of hatred and obscenity. Some time later I tried again and a terrible thing happened. I became possessed of strong delusions and lost my mental balance.

"The devilry of it consists in the circumstances that we have instances on record in which, by reason of the discovery of other fraudulent devices, both the method and its aim were freely admitted and confessed by the spirits.

### Wrecking Lives and Homes

"The danger lies, not only in the loss of spiritual stamina, but in the possible deprivation of that birthright, we each are given to cherish, our individuality, our true selfhood, just as in another way, this may be imperilled by sensuality, opium or alcohol.

"One spiritist writer says 'an evil-inclined spirit can harm no one, unless there is active or latent evil within, attracting the evil from without.'

"This is not only false and illogical, but absolutely silly!

"The better class of occultists and spiritists admit that the 'higher' spirits can no longer communicate with earth.

"I have proof of the terrible drain on vital forces. One medium lessens the frequency of respiratory movement, just as do the fakirs, from 18 inspirations to 15 and 12 a minute, while, on the other hand, the heart beats increase from 70 to 90 and even 120. Sombulism overcomes her, perspiration appears, and she goes through facial contortions.

"From no point of view can rational men regard spirit intercourse of this kind as part of the constituted order of nature, or as a means by which new fields of knowledge, either intellectual, moral or spiritual, are being opened to the world.

"The facts I have set forth here and which are borne witness to by thousands of wrecked lives and homes all over the world are in themselves sufficient to explode the preposterous claim of the spirits that they are coming to the world on a mission of benevolence and enlightenment.

"We look for oneness of idea or principle and we find all is contradiction, chaos and confusion, and one spirit emphatically asserts what another denies. The spirits speaking in France, England, America and Germany teach mutually contradictory religious doctrines and give information on hundreds of other subjects which could not be drawn from a common and identical source.

"Science has shown that they are pious with the pious, affectionate with the affectionate, political with the politician, businesslike with the merchant, learned with the lover of learning, thoughtless with the gay, vulgar and gross with the vulgar. In the United States the spirits are positive, dogmatic and bold. Among the Mormons they approve polygamy, in Russia they praise the orthodox religion and at the same time encourage the Nihilist.

"A 'natural' explanation of Christianity and a sort of reconstruction of Christian teaching is thus made possible and is actually being attempted. Spiritism is therefore being welcomed and encouraged by many official teachers of religion as a valuable aid in the fight against historic faith. Many unwary persons are drawn into the labyrinth of errors—frequently to the undoing of their religious life. It is often only after much moral suffering that the fraud is detected.

### Bad Imitations of Christ

"When the matter is carefully examined, no identity whatever is found to exist between the miraculous works of Christ and His teach-

Dr. J. Stuart Holden, Rector St. Pauls, London, expected at Eagles Mere and Mt. Lake Park Conferences.

ing and those of the spirit agencies. The latter are seen to be bad imitations of the former.

"Christ worked all His miracles in the light of day. His effects were obtained by the mere word of His mouth, by the touch of His hand—by virtue of His oneness with the Father. He did not cause tables to dance, pencils to write or 'astral' forces to be withdrawn from unconscious and convulsed persons.

"He required no spirit circle, no medium, no darkness or any other kind of 'condition' or 'state.'

"He healed the sick, cleansed the leper, restored sight to the blind, awakened the dead to life again—not restoring them, be it observed, in some kind of 'astral' or semi-material body.

"All this was done with calmness and dignity, for a noble and moral end. He rebuked spirits, cast them out and informed those 'controlled' of the danger. Never did He refer to these spirits as anything but evil spirits and those 'controlled' as victims and sinners.

"It is necessary to add that there is nothing in Christ's teaching even remotely supporting the notion of an endless progression of the soul of an evolutionary kind or of a probation after death. The systematic practice of mediumship, as all admit, exhausts and demoralizes.

"It enfeebls the will, awakens the character and creates a host of moral and social disorders. The habitually passive mind becomes the playground of immoral and masquerading agencies, which dethrone reason,

confuse judgment and fill the mind with ideas often revolting to natural feelings and instincts.

"The way to fight against the visitation, thus breaking the bonds which have begun to form, is the practice of prayer, and the drawing of the soul into closer union with God. This tends to make a man healthier and happier, ready to bear the suffering and life's manifold burdens, and adjust the various relationships of life.

"My contentions are supported by scientific testimony.

### Revival of Black Art

"The occult phenomena studied in modern times are not discoveries by science of normal powers in man, which may be legitimately utilized and cultivated, and by means of which the spirits of the dead can be made to furnish proof of their survival, and by which they can impart useful knowledge to the world. Their induction is a revival, in modern form, of that ancient necromancy—black art, legerdemain—which was and is practical today by uncivilized and partially civilized races.

"It is a movement of thought in violent and bitter antagonism to the revealed supernatural truths of Christianity, tending to separate the human soul from the supernatural order, and reducing it to that state of helplessness and naturalism from which Christ by His crucifixion set it free.

"It is a literal and startling fulfilment of a prophecy and warning uttered nearly 2,000 years ago, and recorded in the Bible in I Tim. 4:1-3."

## The Poppies of France

By Anna W. Barton

Afar in the distant country  
Where the battle rages sore,  
And the brave of many nations  
Their lives are giving o'er,

The little blood-red poppy  
Nods its bright and cheery head,  
As it fills the vacant places  
And covers the fallen dead.

We think those blood-red poppies  
A type might surely be  
Of the crimson blood, so freely shed  
By Christ on Calvary.

And while we gaze in wonder  
At the noble soldiers' love—  
Their bravery and sacrifice,  
Our hearts are turned above.

We see a loving Saviour  
For sinners crucified,  
Who on the cruel, cruel cross  
Suffered, and bled, and died.

Theirs is a human suffering  
For the good of men maintained;  
But He for them, as Saviour,  
Eternity has gained.

O, make this worst of all the wars  
Lead our dear boys to Thee,  
Lord Jesus, Maker of our peace,  
Thy followers to be!



# Two Young Army Officers Discuss Salvation

One from the Reserve Officers' Training Camp at Fort Sheridan, in the United States Army, and the other, a woman student from the Moody Bible Institute, "the West Point of Christian Service," in the Lord's Army.

HE had just received his commission from Washington and had found with joy that he had been made a lieutenant. To his deep sorrow, however, he learned that he must leave at once for France instead of spending some six months in an American camp where he might be near his promised wife.

Knowing the peril of his new career, I felt called to ascertain his spiritual condition; and prayed for wisdom and guidance to handle this unexpected situation. God led in this fashion.

After telling a little anecdote out of the past, which without my saying so in words, illustrated or testified to the power of Christ in my own life, I asked, "Lieutenant, are you a Christian?" Answering that he was not, and feeling that he must defend his position, he stumbled into an explanation of his lack of early religious training, his father's materialistic and skeptical views, his own busy life in college and his consequent lack of knowledge of the requirements in a Christian life. I finally interrupted him by saying that probably his experience as a soldier, and mine as a Christian, might be very similar, and offered to compare them by speaking of spiritual things in military terms. He laughingly agreed to

## "Play the Game"

"To begin, have you any doubt about the existence and authority of the government?" said I.

Pausing to be sure I meant God, he answered slowly, "We are speaking spiritually, and mental doubts don't go, do they? Well, then, I'll have to admit that in my heart I have always known the existence. Never realized before that if I admit the existence I'd have to encounter the authority."

"You have never felt any personal citizenship then?"

"No. Haven't thought much about my position."

"Do you not know that you are an enemy alien?"

"We are at war! 'He that is not with me is against me.' There are no neutrals. What prompted you to become a soldier? I suppose it was always your ambition, and just now that there is a chance for rapid distinction and possible glory . . ."

This nettled him, as I intended it should, and he retorted hotly, "I never thought of

position or glory, and I hate army life! It upsets all my plans and personal ambitions; but we are at war, and we are in the right! The President called for men of my age, and nobody needs to force me to do my duty!"

"Then, of course, before you enlisted you read up extensively on military tactics? Considered the disadvantages or attractions of the soldier's life and decided whether the service was adapted to a person of your temperament?"

He replied: "I did not, but I get you! You win. Go on."

We were sitting on the front porch in the presence of the lieutenant's sweetheart, and a young man. They both had listened in silence up to this point, when the young man burst out, "You aren't fooling. I believe she is preaching. Look out for her, officer. This is no place for a minister's son, so I must be going." And he left amidst a gale of laughter.

## In Close Quarters

"He warned you to be on guard," I said, "so I'll be fair and tell you that I too have received my commission and am now a recruiting officer." He grinned, incredulous. I went on, "Like yourself I am as yet only a rookie, still 'green' in the service, but 'on duty.'" He saluted.

"Haven't you heard the call to colors?"

"Can a fellow belong to both armies? I have heard that he could not."

"I have no orders to reject you on that ground. Why don't you wire headquarters?"

"Just suppose I wanted to enlist, would I pass the examination? What about the physical, mental and moral standards?"

"Whosoever will, may come." "Him that cometh unto me I will in no wise cast out." It pleases the Captain of our salvation to choose 'the foolish things of this world to confound the wise, the weak things to confound the mighty.' He says, 'My grace is sufficient for thee, for my strength is made perfect in weakness.' You must, however, have a broken heart and a contrite spirit. You must become as a little child, subject to discipline. In this war He says, 'Not to the strong is the battle, not to the swift is the race; but to the true and the faithful, victory cometh through grace.' If in this conflict you lose this body He will replace it for you with a new one like unto His own glorious and indestructible body."

"The Gospel For Today," by Dr. Henry Ostrom at Mt. Lake Park Bible Conference



"That is very generous, but what of my moral fitness? Can you pass me without knowing me?"

"The Captain knows you. He is a discernor of hearts. He says all our righteousness is as filthy rags in His sight. You must consent to be washed in the blood, and then you will be given a clean heart and a new nature. 'Though your sins be as scarlet, they shall be as white as snow,' and you become a new creature in Christ Jesus."

"Then I would pass that. Would I have to leave home and go into training?"

"Certainly. 'Come out from among them and be ye separate.' 'Be ye not unequally yoked together with unbelievers, for what fellowship has righteousness with unrighteousness? and what communion hath light with darkness?' What was your next military step?"

"After we are in uniform we are given a manual of arms, taught our salutes, assigned to a camp, and we become soldiers."

"Did you feel like a soldier at once and expect an immediate promotion?"

"No, I felt like a fool—and I got more than I expected in many ways; a lame lack, sore feet, a million orders, and a husky appetite." He smiled. "But I get you!"

"What does a manual of arms contain?"

"All the rules, tactics, exercises, commands, salutes:—general military information. I read it at night, and practiced the drills and things in public next day."

"Do you interpret the meaning of each order yourself, and find it hard and confusing?"

"No, each step is explained by the drill master, and afterwards we are reviewed by other officers."

"Are you able to perform the exercises at first?"

"We are green, raw, and awkward at first, but the doing of it seasons a fellow."

"Then it is the same in our army. Any confusion is due to neglecting the study of the book and the tendency to get our eyes off the Captain."

"I see. If it is as simple as all that, it will not be so hard for me."

"But you may find some of the commands in our Manual of Arms seem almost impossible to perform, and you may balk and give up."

"That's the way a few of our orders, such as a twenty-five mile hike in the sun, while we carried about one hundred pounds of camp outfit, looked to us, but we gradually became able to do it without suffering."

"Did any of you fall out of the ranks?"

"Only a few sissy boys. But they soon learned that orders are orders; and then, the officer is no ignoramus. He knows our capac-

ity, and we are better for it all, in the long run."

"Could you apply that military reasoning to our army? Trust the wisdom of the Captain and always obey? You know 'No man, having put his hand to the plow, and looking back, is fit for the Kingdom.'"

"A soldier knows the penalty for desertion," he answered solemnly.

"Then what comes next?"

"We get our commissions and our orders, and prepare for actual service."

"What does your promotion mean to you? Victory? Happiness?"

### Where the Heart-Ache Comes In

"No. Responsibility, hardship, and"—looking towards his fiancée—"heart-ache. If it were not for my mother's sake, and Esther, I could go joyfully to do my bit. Because of them it will be very hard, though they want me to do my duty." As he contemplated the days just ahead, when bitter partings must be lived through, and all his plans of life set aside, perhaps forever, he set his jaw and would have looked almost a hero had it not been for the tortured look of suffering in his eyes. The silence grew oppressive. Although reverent in the presence of such willing sacrifice to principle, with eyes brimming because we loved him, I continued,

"If you only could be as faithful and devoted to Jesus, He would reward you with more than a lieutenantancy. You would reign with Him a Prince—an adopted son. Often our orders take us into a far country, and sometimes just across the street is a long, long journey. We too must be willing to leave everything, to lose all. He says, 'He that findeth his life shall lose it, and he that loseth his life for my sake, shall find it.' Are you prepared to do this?"

"I'm not a slacker. I will obey when the orders are official. He would do as well by me as Uncle Sam, would He? Protection? Convoys on the journey and a representative of His to co-operate with me, over there?"

"Yes, He goes before you and prepares the way. And He says, 'Lo, I am with you always.' What are you going to do 'over there?' What is your program?"

"I do not know. My duty is just to go. Uncle Sam has the job all picked out for me when I get there. All I must do is to conduct myself as becomes a representative of our nation, and be careful that nothing I do or say shall bring dishonor to our flag."

"You must remember to practice that as a Christian soldier, as well. Next?"

"Nothing 'next,' except to obey orders and trust in our nation's strength for victory."

"Jesus gives you complete equipment and the certainty of victory, because He already

has the victory. You must travel in an enemy's country, always a pilgrim and a stranger, fighting a powerful prepared adversary; but having His promise that to them that love God, all things work together for good."

### The Surrender

There followed a long pause, during which the presence of the Holy Spirit was so manifest that I trembled. Then, out of the shadow, very quietly came this question.

"Officer, why don't you ask me to enlist?"

"Do you want to?"

"I have to. You tore up my exemption plea long ago."

"When?"

"When you asked about my military knowledge before I entered the army. I want to enlist right now."

"Will you take the oath of allegiance? Because 'with the heart man believeth unto righteousness, but with the mouth confession is made unto salvation.' 'If you confess me before men, I will confess you before my Father in heaven.'"

"I'm ready."

"Do you believe with all your heart that Jesus is the Christ, the Son of the Living God, your personal Saviour, by being your substitute, and that by His blood you are made clean?"

"I do."

"Will you now renounce all allegiance to the world and its ruler, and publicly confess before men, Christ, as your King of kings and Lord of lords? Will you pledge Him your allegiance, support, devotion and service?"

"I will."

"Are you willing to testify daily to the power of His blood in your own life, and let your light so shine among men that they will not see you, but Christ in you?"

"I am."

"Then let me introduce you, a soldier of the Cross, to the Captain Himself." Then followed prayer, in which he made an unconditional surrender to Christ and was accepted in the Beloved. At this point we entered the living room.

Then, giving him a "Manual of Arms," which contained, I told him, all his food, raiment, equipment, military information, marching orders, commission and weapons, I begged him to put on the whole armor of God that he might be able to withstand in the evil day, and having done all, to stand. I told him he had now in his possession the girdle of truth, the breastplate of righteousness, the shoes of peace, the shield of faith, the helmet of salvation, and the sword of the spirit which is the Word of God. I told him not to entangle himself with the things of the world, but to 'endure hardness as a good soldier of

Jesus Christ,' to exercise faithfully his spiritual body as he did his physical one, to eat and drink daily, and live the army life spiritually, following the routine of the physical life as regards the laws of healthy living and growth.

He promised to do all this, and said, "I shall be forever grateful to you for giving me this opportunity. No one ever gave me the chance before, and although my heart has been troubled many times since my fiancée has led this Christ life before me, still I did nothing, as I thought enlistment was a complicated procedure."

### Gain Through Loss

I warned him against becoming confused and discouraged by trying to obey a multiplicity of orders, many of which might be man made, but advised that he first be baptized and become obedient to the command of Jesus. Explaining all that it typified, the voluntary death, burial and resurrection with Christ, to walk in newness of life as one risen with Him from the dead, I made it clear that it was an outward testimony of an inward change. He immediately expressed his desire to be baptized, and I had the joy of being a witness to it, in Moody Church.

One week later, just four days before he started for France, in the exact place where he had pledged his heart to his Captain, his sweetheart pledged her heart to her Lieutenant, and a certain Moody Bible Institute instructor performed the ceremony. This, too, was truly military, under the Red, White and Blue.

Before he sailed from New York he wrote that with the aid of the blessed Manual of Arms which was rapidly becoming increasingly wonderful to him, he had had the joy of leading his room-mate, another army officer, to Jesus; and that he simply accepted the promise that "perfect love casteth out fear." He wrote, "Without fear I am going over joyously to uphold my two flags; the Cross, and the Stars and Stripes," and he added, "I live in the promise that 'to them that love God all things work together for good, even to them that are called according to His purpose.'"

### RED CROSS FINANCES

The total receipts of the Red Cross Society in ten months up to April 30, 1918, were \$104,220,961.93. Total appropriations made for the same period \$93,521,326.71. Expenditures and advances under the appropriations, \$68,118,287.02. Appropriation balances, unexpended, April 30, \$25,403,039.69. The recent special drive went considerably "over the top," the aim being \$100,000,000.

Lectures on "Demonology," by Rev. Jos. W. Kemp, Mt. Lake Park Bible Conference

# Mission Work and the War

By William Henderson, Superintendent of the Shantymen's Christian Association

**A** PROMINENT minister in one of the large Canadian cities, after a period spent in France, is said to have made the statement that all mission work should be stopped till the end of the war. Such an utterance shows a lamentable lack of knowledge of the real issues of this conflict. Behind the warring nations the powers of darkness are striving for victory over those that stand for righteousness.

This is being proclaimed from every pulpit where the preacher is loyal to our cause, but very few seem to realize that these powers of darkness cannot be fought by carnal weapons but only with the spiritual ones provided to us by God through His Word, "The sword of the Spirit."

To show how very practical this warfare is let us call attention to the fact that the greatest victories Germany has won have not been by the sword but by anti-christian teaching that has emanated from her and brought about the conditions that have left Russia at her mercy, and that a few months ago gave her the great victory in Italy.

## Anarchistic Propaganda

More dangerous to the allied cause today than all the huge army on the western front is the so-called socialistic, but really anarchistic tide that is rising all over America.

In a recent issue of the "Saturday Evening Post" appeared an article by a writer in Russia entitled, "The Overflowing Melting Pot." It was an appeal to the American people to guard against the causes that had brought about the revolution in Russia, and should be read by every one having the welfare of his country at heart.

He shows that class selfishness from the highest circles to the lowest was responsible for these conditions. Now in place of the autocracy ruling, the laboring classes were bearing rule and robbing every one else, thus bringing about a reign of terror. In a recent meeting of the I. W. W. reported in a Chicago paper, one delegate rejoiced in the belief that it would not be long before the Russian revolution would have its counterpart in the United States.

For years this anarchist propaganda has been going on unhindered. Some fourteen years ago the writer overheard two of these men talking in a street car in San Francisco. One was explaining to the other that it was not their policy to seek to have the labor unions unite with them. "What we intend to

do," he said, "is to keep all the labor men well supplied with our literature. Then when they have failed to gain their objects by strikes they will adopt our methods." It is now well known what these methods are called by them, "sabotage," or in other words, destruction of property. The dynamiting of various bridges and blowing up of the "Times" printing building in Los Angeles a few months after the conversation was overheard, seemed to indicate that the anarchist suggestions had been acted upon.

Now that the war has brought about a critical condition all over, these forces have become more active as is evidenced by the numerous fires reported almost daily in some city or another. These men care as little for Germany as they do for the Allies, they only seek to take advantage of present conditions to attain the ends their friends in Russia have secured.

## The True Antidote

The writer of the article above alluded to, in one sentence outlines the true antidote for these poisonous doctrines. He says, "The Bible idea is service to all mankind through a chosen people."

Ideal breeding places for anarchy are the lumber camps in the lonely forests, or the construction and mining camps where men of all kinds and many races are herded together. Here the social outcast and the decent farmers' boys sleep side by side, and pass the long winter evenings amusing themselves the best they know how. The general free-masonry of the camp allows a man liberty to utter any sentiments he chooses without danger of being informed upon by the police. Into these camps our missionaries go in such a manner as to present living examples of unselfish service.

The bitterest hatred of these men is toward the churches, which, in their view are supported by the capitalist class, whose servants the well paid preachers are, just to deceive the working man and to make him contented with his lot. According to them the only real interest they have in the working men is to get some of his hard earned money to support the man, who they say, works one day a week while they work six. As an evidence of the truth of this they can point out the fact that no preacher troubles to seek them out in the great majority of the camps in which they work.

## Nailing the Lie

When our missionary goes into a camp the

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first announcement he makes is that he does not come in as the representative of any particular church. They are thus unable to impute any motives of seeking to strengthen any of the church organizations at the expense of others to him.

Then he explains that The Shantymen's Christian Association is simply organized for their benefit. This nails the other lie that the Christian church cares nothing for the working man.

After that he explains that it is against the rules of the association to take up any collections in the camps and that the Gospels carried are not for sale but for free distribution. Lie number two, that all the preachers care for is money, is thus answered.

When they ask, as they nearly always do, "Who pays you?" They are told that the preacher is not guaranteed any salary at all, but merely a promise of enough to supply his needs and that of his family, provided it is available.

That a man capable of earning good wages living comfortably at home should choose rather to carry a load of Gospels on his back and walk many miles every day through the swamps in the fall or the snowstorms of winter, just out of love for their souls, is the best sermon that could be preached to them. To avoid any appearance of taking it easy the missionaries only remain one night in each camp, and frequently walk from twenty to thirty miles to reach the next one.

One of our missionaries walked 744 miles in nine weeks. One Saturday he walked thirty-two. The next day he walked thirty-two more miles and preached in five camps. The best sermon he preached was thus 744 miles long, and no one can estimate the results of it. It would form subject for talk in all the camps he visited for the rest of the winter, and whenever the atheist tried to spread lies against Christianity this sermon provided the men with an argument in favor of it that could not be gainsayed.

As we have been doing this work in Canada for over ten years, we have seen that the above statements are not visionary. The altered habits of the men in relation to drink after two years mission work among them was the most striking evidence of this.

Bearing more probably on the problems of today is the fact that while I. W. W. agitators had made lots of trouble in the camps in Minnesota, their efforts to do so in the Canadian camps just across the line have been unsuccessful. This we had direct from the camp superintendent, who merely said they could make no headway with their men. Surely we may conclude that the fact of our missionaries having visited these camps for the past

three years has helped to bring this condition about.

Before the Salvation Army began its work in the great cities the slums were becoming a dangerous menace, but the Salvation Army and city rescue missions have helped much to make the cities safe to live in. In like manner similar self-denying work among the frontier men will do more to keep the peace of the country than an army of soldiers. The only anarchistic talk we have heard from men in Canada has been in mining or railroad camps, where the men are worked seven days a week, and the missionary has therefore no opportunity to speak to them.

There has been organized in Chicago "The Shantymen's Christian Association of the United States," to work in co-operation with the Canadian society, further information about which may be had by addressing Samuel H. Martin, secretary, 412 South Hoyne Avenue, Chicago.

### THE NEW YORK BIBLE SOCIETY

This Society has just given an order for a third one hundred thousand "Active Service" New Testaments to be presented to the soldiers and sailors. In addition the Society has recently ordered three hundred thousand Gospel portions of the New Testament for general distribution. These are the largest orders for the Scriptures ever given by the Society and indicates how much the Bible is in demand. The Society has not been able to furnish the Scriptures fast enough to the camps in the immediate vicinity of New York. Every few days a shipment of several thousand "Active Service" Testaments is made to Fort Slocum, Camp Merritt, the Port of Embarkation and Pelham Bay.

After giving in detail the work of distributing these Bibles, the remarkable care taken of the soldiers by the Government as to physical well-being, the Society urges care of the spiritual being and says:

Many of those who have returned from the other side tell us that there is no atheism in the trenches; the soldier believes in a hereafter, and longs for someone who knows to tell him how to face it. There is pathos in their wistful questioning on the subject and any Chaplain can tell of the almost desperate interest with which they listen to his teaching.

The work of this Society has been most highly commended by Food Commissioner Hoover, Ambassador James W. Gerard, and Secretary of the Treasury McAdoo.

The "Active Services" Testaments cost twenty cents each, or twenty dollars per hundred.

The Treasurer is James H. Schmelzel, 66 Bible House, New York City.

Special Institutes for Ministers, Eagles Mere and Mt. Lake Park Conferences



## Eagles Mere and Mountain Lake Park Bible Conferences

**U**NUSUAL interest is manifested in the Bible conferences to be conducted this summer by The Moody Bible Institute under the personal direction of the Dean, the Rev. James M. Gray, D. D., to be held at Eagles Mere, Pa., July 14-21, and at Mountain Lake Park, Md., July 28-August 4. Illustrated booklets will be sent upon request to the Secretary of the Extension Department, 155 Institute Place, Chicago, Ill.

It is particularly requested that all friends of the gospel shall remember these conferences in daily prayer, that God will manifest His power in a way consonant with the present critical need.

### Eagles Mere Conference

Rev. W. H. Griffith Thomas, D. D., of

How May the Word of God Gain Commanding Interest and Power in Life and Service?"

Mrs. Margaret T. Russell, of Mobile, Ala., will lead in studies and deliver inspirational addresses.

Mr. Albert J. Saunders, of Scranton, Pa., whose refreshing testimony as to his conversion in the Billy Sunday campaign has been a blessing to many, will be present.

The Rev. J. Stuart Holden, D. D., rector of St. Paul's, London, may be present. Prayer is asked that he may be able to come.

A short visit is expected also from Mr. and Mrs. Ralph C. Norton, who will come fresh from the Belgian front.

Mr. Homer A. Hammtree will again have charge of the music, assisted by a male quartet.



Boat House, Mountain Lake Park

Wycliffe College, Toronto, is expected to speak each day except the last. He will in addition to other themes, give a series of studies on "The Christian Life in the First Epistle of John."

Dr. Gray will speak at the evening sessions on prophecy, covering such subjects as: "The Bible, Prophecy and the War," "The Regathering of Israel," "How the Kingdom and the Church Differ," "What is Meant by the Second Coming of Christ," "Why Germany Cannot Rule the World," "The Antichrist, His History and Doom."

The Rev. B. B. Sutcliffe will deliver a series of lectures on "Successful Bible Study or

### Mountain Lake Park Conference

Dr. Gray will be on the program each day, pursuing a series of "Synthetic Studies in the General Epistles," accentuating the social as well as the deeper spiritual aspects of the gospel. He may deliver some addresses announced above on the program of the Eagles Mere Conference.

Dr. L. W. Munhall, of Philadelphia, editor of the "Eastern Methodist," will be present for the first three days, delivering addresses of a doctrinal and inspirational character.

Mr. A. C. Gaebelien, of New York, editor of "Our Hope," will spend parts of three days at the conference, and will deliver a series

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of addresses on "The Redemptive Work of Christ."

The Rev. Joseph W. Kemp, pastor of The Metropolitan Tabernacle, New York, will discuss among other themes, the following: "The

will be delivered by the conference teachers. The program for the institute sessions will include such subjects as: "Some Biblical Problems for Ministers to Consider," "The English Bible; Its Inspiration; Its Modern



White Sand Bathing Beach and Fine Boating at Eagles Mere

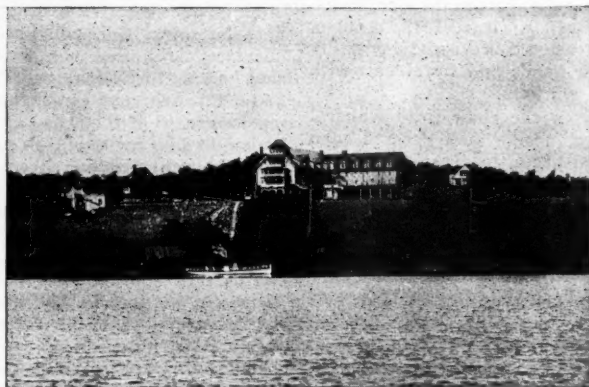
War and the Revival of Spiritism," "The War and the Powers of Darkness," "The Power, Personality and Overthrow of the Devil."

During the latter part of the conference, the Rev. Henry Ostrom, D. D., is expected to speak several times on "New Testament Evangelism" and "The Gospel for Today."

The Rev. George E. Guille will be present throughout the conference and conduct a devotional and inspirational service for the

Confirmation, Its Use in the Pulpit and Classroom," "New Testament Evangelism," "The Place of Prayer in the Life of the Church," "The Devotional Life of the Pastor," "The Pastor as a Soul-Winner."

Ministers wishing information as to expense will kindly write the Secretary of the Extension Department. A lover of the gospel has made it possible to meet a part of the expense of a limited number of ministers.



The Raymond, Eagles Mere—Conference Headquarters

deepening of the spiritual life. The music will be under the leadership of Mr. Hammontree.

Dr. J. Stuart Holden and Mr. and Mrs. Ralph C. Norton may also be at this conference.

#### Ministerial Institutes

At both the Eagles Mere conference and the Mountain Lake Park conference there will be in the afternoons of the week-days a special Ministerial Institute at which lectures

#### A FRUITFUL YEAR

The "Great Commission Prayer League," of Chicago, has just sent out a special call for prayer for its future work in giving the gospel to the world, principally through its leaflets. This organization in the last twelve years has sent out more than a half billion pages of gospel literature. During the year closed, its receipts were \$12,326.45, with expenditures of \$11,861.53.

# Working 'Neath Highways and Hedges, or Winning Souls One by One

By Evangelist Jack Zoller

I shall never forget my first experience in open air preaching. I had been assigned to the group which held their street meetings on Sunday mornings. On the way down from the preliminary prayer service, which was always held, our leader said to me, "Jack, I want you to give the message this morning."

"But I've never had any experience in this," I answered, "I'm not prepared."

"You will never get a better time to start than now," he continued, "and I'm going to call upon you, so be ready."

I trembled somewhat as we reached our corner, but was soon enjoying the service. We put up our folding organ, began to sing and a crowd gathered. What a mixture there was! Young and old, poorly clad and well dressed, Jew and Gentile. One worker after another gave his testimony.

Finally the leader turned to me and said, "You are next," and in a moment I was at it.

To you who have never preached in the open air remains the thrill of this class of work. Gibbud in "Under the Blue Canopy of Heaven" says that no kind of preaching is so prolific in its results. How the people listened that morning! At least I thought so, and at the close, when I gave the invitation several raised their hands and were dealt with personally by the workers.

As I stepped from the chair from which I had been speaking, a fine well dressed man came up to me and began to question me concerning the gospel. I answered him the best I could. He told me he was one of the city's corporation lawyers. He had been out for a walk, and hearing the music and speaking, had stopped to listen. He found Jesus, and from that time I have been a strong advocate of open air preaching.

As I grew more experienced, I was transferred to other groups. Saturday evenings we would go over to "Infidel Square" (so we called it) and hold forth. What crowds would gather! I have seen a side street crowded the entire length of the block. As we would sing the old songs of the Cross the people would crowd nearer. Hungry for the gospel, with an ache in their hearts, they would listen. Many of them had never heard a gospel message in their lives.

But it was not always easy. One Saturday night just such a crowd had gathered. The infidel crowd was there too. They set up their stand as close to ours as they could. When

we prayed they imitated us, when we spoke they contradicted and criticized. But as I gave the message, I noticed that the people were unusually attentive. Occasionally some one, angered at the interruption, would yell out, "Can't you guys shut up? If you don't like it, get out of here and let those who want to hear to do so." A derisive laugh from the offending crowd was the reply.

When I finished and asked all those who were sorry for their sin and wanted to accept Jesus Christ as their personal Saviour to raise their hands, many responded. Some of the infidel crowd raised their hands in mockery, but I noticed one man whom I believed to be sincere.

I hurried to where he stood. "Do you really mean you want to become a Christian?" I asked.

"Indeed I do," he replied. "I mean it with all my heart."

"All right," I said, "let's get out of here where we can talk it over."

But that was another matter. The infidel crowd locked hands and we were in the circle. The man looked at me and I at him. Finally he spoke. Looking the leader in the face he said, "Bill, you know what you told me last night, that you were sick of all this and looking for something better. I've thought it all through, and I'm going to play the fool no longer. I'm through. From this time I'm going to live for God. Break way," he cried, and we went through like players in a football rush.

## Moody's Bible

A friend of mine, a student at Northwestern was with me and the three of us walked towards the Institute. We passed up the stairs to Room 9 where we had gathered to pray. I looked over my pockets for my Bible, but suddenly remembered I had given it to a man I had led to Christ over on Ohio street the day before. So I went to the book case and found Mr. Moody's old Bible, one that he used in his work, I had been told.

I explained the way of salvation to the man the best way I knew. Before I finished he had slid off his chair and was on his face on the carpet crying out, "Oh, God, I've been such a sinner; if you will, save me for Jesus' sake." God hear his cry and as he rose to his feet a copy of Tom Paine's "Age of Reason" fell from his pocket. "That's the end of that," he said, as he handed it to me. Today he is preaching the gospel on the street. He has

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changed crowds. Reader, does open air work pay?

During my last summer at the Institute I was leader of a group which held open air meetings in a questionable part of the city, before a notorious house of ill fame, and often the inmates would come out and listen to the gospel message. The madame of the house was known as "Old Liz." She too would come out to listen at times.

Last November I happened to be in Chicago again. One night I conducted the service in Pacific Garden Mission, and while preaching I noticed a face that seemed familiar. All at once it flashed over me, why that's "Old Liz." But what a different woman she was! No wonder I hardly knew her! It was easy to see that she had been converted.

At the close of the service she came up to me. "I don't suppose you remember me," she began.

"Oh, yes, I do," I answered, "and I can't tell you how glad I am to know that you have been converted, and to see you here."

"Yes," she continued, "I am glad too. I knew you as soon as you came in and I want to thank you for your messages. I would listen while you spoke in the open air, and though you didn't know it, the gospel was doing its work. Several of the girls were converted and ceased their lives of sin and the last message you gave decided me. You preached on the subject, 'The wages of sin is death.' I yielded my life to God, closed the place, and have been working in this mission since."

That is one of the joys of the work. There is much done that only eternity will reveal. Let us pray and give, that God may bless that wonderful open door to the masses—open air preaching.

## Conference of the Hebrew Christian Alliance

By Rev. Mark John Levy

THE Fourth Annual Conference of the Hebrew Christian Alliance of America, held May 27-31, at the Moody Bible Institute, Chicago, brought together the most representative body of Hebrew Christian missionaries, laymen and women that has ever assembled on the American Continent. The Rev. James M. Gray, D. D., Dean of the Moody Bible Institute, made the address of welcome. The subjects considered were Israel's future as related to the Messiah, and our early restoration to the Holy Land; also the sending out of evangelists two by two throughout the land, and the shepherding of the young Hebrew converts.

In conjunction with the conference, open-air services were held in the crowded Jewish quarters of the city by the delegates, and the gospel message given to thousands of Jews by their Christian brethren.

The officers elected for the ensuing year are: Pastor T. B. Rohold, of Toronto, President; Pastor A. Lichtenstein, of St. Louis, Vice-President, and Pastor Joseph R. Lewek, of Chicago, Secretary-Treasurer.

Next year's conference will be held in Washington, D. C., it is hoped at the very time the Jewish Congress meets in that city to select representatives to petition the Peace Conference at the conclusion of the war to guarantee our people a safely protected homeland in Palestine. A glorious opportunity

will then be given to Hebrew Christians to declare their undying love for their people, their land and the Lion of the Tribe of Judah, "who was delivered for our offenses and raised for our justification."

Resolution of thanks:

"The officers and members of the Hebrew Christian Alliance of America meeting in the Auditorium, Moody Bible Institute, Chicago, May 30, 1918, desire to express to the honored Dean of the Moody Bible Institute, and to the Faculty, our appreciation and gratitude for the true welcome that has been extended to us. We have enjoyed the hospitality extended to the full. We are thankful in the name which is above every name.

"We express to the Director and Assistants of the Practical Work Course of the Moody Bible Institute our sincere appreciation of their interest and co-operation in sending to the evening sessions of the Conference the students who so beautifully aided us with their messages in song and in other ways helped to make our visit so pleasant."

### ERIESIDE BIBLE CONFERENCE

Dr. W. Leon Tucker, Dr. Joseph W. Kemp, Dr. Robert A. Hadden, Rev. Lewis S. Chafer, Rev. O. R. Palmer, Rev. John R. Turnbull will be among the leaders at the Erieside Summer Bible Conference at Willoughby-on-the-Lake, near Cleveland, O., July 19-28, 1918.

Mr. Gaebelein, Dr. Munhall, Mr. Guille, Dr. Ostrom and Dr. Kemp will assist Dr. Gray at Mt. Lake Park Conference

# The Effect on Character and Service of Looking for the Lord

By Rev. Dinsdale T. Young, M. A., Ex-President of the Wesleyan Conference, England

An address delivered at the Advent testimony meetings held in Queen's Hall, London, in December, 1917.

**I** HAVE half an hour to speak in, and we are five minutes after the time. I will try and gird myself to my share in this important and happy task. I regard this meeting as a revival meeting, and I feel thoroughly at home in it; and I should like tonight, as far as this great subject is concerned, to do the work of an evangelist. As Martin Luther would have said, I will not preach to the doctors of divinity, but I will rather talk to the multitude.

Now I want to say this, first of all, that I might draw a very cogent argument and a very sanctifying argument in behalf of this great subject, the return of the King, from the character of the men who have held the belief. When I go back to the days of the early church I find that the very flower of that church held this faith. The great martyrs, the men of keenest spiritual vision, the men who saved souls with most wonderful skill, the outstanding men of the early church, were largely nerved to what they were and to what they did because they were looking for the Lord. They said, in effect: "He may come at any time." Our Lord has delayed His coming, but we are here tonight still looking for the Lord, and watching and praying for His return. We hold the faith of the finest elements of the early church.

## Pulpit Giants of Former Days

Then when you come to Puritan days—it is not fashionable nowadays to quote the Puritans, but whether it is fashionable or not, let it be done on every possible opportunity, for they were real men. What said Thomas Goodwin? And was there ever a greater intellect? Some of us would run the risk of being called fanatics by saying that he had in some respects the most wonderful mind that has ever been devoted to the Epistles of St. Paul. That man of colossal learning; that man who burned with the fire of the Holy Ghost, what did he say in his quaint style? He said: "The Lord Jesus will stay no longer than suffices Him to get your business done for you." What does Richard Baxter say in "The Saints' Rest?" Would that we all knew that book and came under its spell more often. Richard Baxter asks this quaint question—I give you almost, I think, with exactitude his terms: "Has the bridegroom left us on a divorce? No, he will come back to us again."

You know what a seraphic soul Richard Baxter was. Then, coming to later times, John Wesley held this faith. I wish all his sons and daughters did. John Wesley believed in the personal return of the Lord, and he lived and died, aye, and labored with unquenchable fervor under the inspiration of the blessed hope. Come to later times still. I owe more than I can ever tell you, dear people, to that wonderful school of Scotland, the Bonar school. I do not think a week ever passes that I do not get fresh spiritual teaching from Andrew and Horatius Bonar. What was it that, next to the doctrine of the atoning sacrifice of our Lord, made the Bonar brothers the saints, the apostles that they were? It was the blessed hope. They were always looking for the Lord. They said: "The King may come at any moment; when He comes, O, may He find us being sanctified and gathering a people prepared for the Lord." They labored on, and when eighty years of age, Andrew Bonar hoped it might please the Lord to let him live to see the King come back. Then he said: "It does not seem to be the Lord's will," and he went to meet the King, where he is now. That school of Scotland has been a wonderful school. They received their potency largely through this doctrine.

What sort of men does it make? Going back a few years before the Bonars in Scotland, I ask: "What about Dr. Chalmers?" Increasingly, as the years of his life passed, he held to the personal return of our Lord. One day, when in his lecture room, the bell went before he was quite done, he brought his hand down with a bang on the table and said: "Depend upon it, the millennium will come in one of these days with a hammer-smash!" Come to later years still. What about D. L. Moody? Did not that princely evangelist testify, not once or twice, that he had found the fires of his soul-saving ardor raised to white-heat by the conception of the New Testament doctrine of the revelation of our Lord as imminent, the personal, literal, visible return of the King; that great doctrine that, I venture to say, pervades the Old Testament, and burns like a pillar of fire through the New? Take one other instance: Can some of us ever say what we owe to Spurgeon? Charles Haddon Spurgeon received a new anointing—I do not think it is too strong a statement—by perceiving this

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truth of the personal return of the Lord more vividly in his later years. And you will all get a new anointing if you will receive it. I do not hesitate to say that it has been life from the dead to me and to my ministry in late years, because I have realized that the Lord is coming, and that I must preach under the conviction that He might come before my sermon is ended. At any moment He might flash in. "That blessed hope," I do not stay longer to develop it. You have a consummate argument for the blessedness of the advent cry that we are raising here today from the splendid character of the noble men who have been inspired by that belief.

Well, but you may say: "These men are gone, and you are an inefficient order in these days." Granted. But what does it do now? Supposing there were young men and women here tonight, say, unconverted, or converted, but unsanctified; supposing there were people here tonight—it is conceivable—who were inquirers on this great question. "Well, now," you say, "what is the fruitage of this thing? We have been hearing all the day about the imminence of the personal return of our Lord. What sort of Christians does that faith make?" With the instincts of an old-fashioned preacher I want to take three points, if the time will allow.

#### Premillennialism and Sound Doctrine

I want to say, first of all, that this belief ensures a noble type of doctrine on the part of those who hold it. I am not going to insult you, or my Lord, by suggesting that it does not matter what we believe. No, we believe in believing. We have heard a great deal in late years—too nauseating—about "honest doubt." Let us hear a little more about honest faith—it is high time—in the pulpits everywhere. What are the great characteristics of those who hold this faith? I am going to show in a moment or two, in a very elementary way, what effect this looking for the Lord has on doctrine. Then we shall know what kind of preachers we are likely to have that holds this faith, or Sunday-school teachers, or private Christians. You will always find that those who hold the faith of the personal return of the Lord are great believers in their Bible. I never knew a man yet who was what some call themselves a modern thinker about the Bible, who was greatly enamored of our Lord's return. I should not like the Lord to come and find me a critic of the Bible. I think that would be a desperately uncomfortable situation in which to be found at the second advent. "What are you doing?" "Tearing thy Book to bits, Lord, in the name of modern scholarship!" I should not like to think that is the attitude of any of us. It cannot be if you believe in

the Lord's return. You may think it a curious thing to say, but I venture to say it is valid experimentally—that if you want to revive the old-fashioned, strong, deep, repentant faith in the inspiration of the Scriptures, then get a revived belief in the personal return of the Lord. It is inconceivable that a man who believes in the Lord's return should not be a great Bible man. I never heard of one of these men who was not a great Bible man. How illogical it would be! Where have we gotten this doctrine? From the Bible. It is not an inference of our own; it is not a philosophical deduction of our own; we have gotten it out of the Book. Is the Lord coming back? The Book says so. Mind you this, young people, there is more said on this question in the New Testament than on any other subject. You say, "That is strong!" I know it is. All truth is strong. But it is true. More than even the atoning sacrifice is the return of the Lord alluded to in the New Testament. A man who has got a revelation from the Book is sure to prize the Book. Look over Christian biography and you will find that it is believers in the Lord's return who have been great lovers of the Bible. Nothing engenders less delight in the Word than not looking for the Lord's return. If I believe in that doctrine the Bible will not be to me a precarious Book; it will be the sure Word of God. There will be a great deal in it that my poor brain cannot understand. I saw a man the other day who told me he had made up his mind that he would not believe anything in future in religion that he could not understand. I said: "You will have a very compact creed, my friend." The Bible is full of mystery, and so is nature, and so are you. There is mystery everywhere. But that Book is the sure Word of God to the man who is looking for his Lord. I commend that to you. This doctrine of the Lord's personal return is an inspiration to faith in the divinity of Scripture. The Bible is very dear to those who love their Lord.

#### The Deity of Christ

I want to tell you another theological characteristic that this faith evokes. Looking for the Lord's personal return always gives people a great view of Jesus. Christology is a favorite word nowadays. They have a splendid Christology who are looking for their Lord. They do not merely believe in the Christ of history. They do not know Christ "after the flesh." It takes some courage, perhaps, nowadays to say that, because I fear that the Christ believed on in many of the churches is simply a Christ "after the flesh," and nothing more. We believe in the Christ of glory. It is not what He used to be on earth. All that is very beautiful. But the

"Synthetic Studies in the General Epistles," accentuating the Social and Spiritual Aspects of the Gospel, by Dr. Gray, at Mt. Lake Park



blessed thing is that now He is alive—as much alive as anybody in this hall; literally alive. Divine? Yes. I never knew anybody who believed in the Lord's return who hesitated about the doctrine of the deity of Jesus Christ. This faith cannot live in any form of Unitarianism. He is my Lord and my God, and I am looking for Him. If I say He is coming as He went—and He may come tonight—it is God manifest in the flesh that we are looking for. Keep your hold on the divine Lord—not the Christ who was "mistaken" in things; not the Christ who only "looked from the philosophical and scientific levels of His age," but the Christ "in whom are hid all the treasures of wisdom and knowledge." That is the Christ in whom faith is engendered by belief in the doctrine of His personal return.

Another thing: What a great doctrine the atoning sacrifice is for them who believe in the Lord's return! I was very much impressed, as our friend read just now, with the way the atoning sacrifice is, so to say, hitched on, in the First Epistle to the Thessalonians, as it constantly is in the New Testament, with the second advent. Is He coming again? Yes; the Thessalonian Christians were told so. What is the secret of realizing that? Listen! "If we believe that Jesus died and rose again." You will not believe in the Lord's return if you do not believe that Jesus died and rose again. If you do believe in His return every day He will be dearer to you. He died not simply as a martyr, but as the "propitiation for the sins of the world." He will get to be more than that. You will say, "He died for me." That is saving faith; the great act of appropriation that takes that precious death home to my guilt and my sin, and says: "He answered for me." The atoning sacrifice—that is the faith, the whole confidence of all those who are looking for their Lord. I do not know anything more needed in the church today—in the pulpits to begin with, and in the pews after the pulpits—than a more emphatic believing, a more resounding proclamation of the atoning sacrifice and of the finished work of Christ on the tree. Brothers and sisters, we have not a scintilla of hope in anything else. If Jesus did not die for our sins we are damned. That is old theology, but it is true theology. I commend the doctrine of the Lord's return because it fosters such a type of faith. Think that out, and the more you think it out the more you will be blessed in your inmost soul.

#### Beautiful Character

I want to say a second thing, and it is this: That the doctrine of the Lord's return, perceived, believed, realized—looking for the Lord's return at any moment—produces a

beautiful type of character. The great want of the age in all the churches is saints; saints not simply in the ecclesiastical, conventional sense, but in the scriptural sense; holy people, but not holy people in the grim idea of holiness. Some people think that if a man is unusually solemn he is specially holy. That is not at all so. His solemnity far oftener comes from indigestion than from sanctification. You must never associate holiness with the capricious idea that a man is getting holier because he is more sour. Holiness is likeness to Jesus. When you have read all your books on holiness—and you cannot read too many, especially evangelical books—you have to come back to this: "Every one, when he is perfected, shall be as his Master." That is it—likeness to Jesus. In my experience and in my reading of the men and women who have held this blessed belief, it has been one of the main factors in their entire sanctification. Who are the Christians in the churches that walk most closely with God; who are possessed manifestly of the mystic secret; who are those that know Jesus, and of whom people take knowledge that they have been with Jesus? I venture to say they are people who have gripped most strongly the hope of the Lord's return. It is a sanctifying hope. I have no doubt that if this meeting were turned into an experience meeting you would have people leaping up all over the hall and telling you what it would be good to hear. A testimony meeting, with this as its grand ideal, would be an immense blessing. They would tell you this—that as soon as they realized that not death, but the Lord's return, is our great hope, it has had such a hallowing influence on them. The love of money cannot canker in anybody that is looking for the Lord.

#### The Sin of Jealousy

I will tell you a thing that looking for the Lord casts out—jealousy. It is one of the besetting sins of Christian people, and even of Christian ministers. A brother here says "Specially." I would not stay to argue, because I may lose a minute or two of my time. It is an awful sin; one of the most fiendish sins you can conceive of. It is being sad at other people's happiness. It is a deplorable thing. What jealousy there is amongst Christian people! You cannot bear the mere mention of the names of some people without feeling jealousy in your heart. That abominable spirit will go if you believe that the Lord may come at any time.

Belief in the Lord's return makes earnest people. What power there is in preaching when preaching is inspired by the conviction of the Lord's return; what power there is in teaching; what power there is in private con-

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versation; what a force there is about the quiet, living word of the man who speaks under this spell! Before the sentence is complete my Lord may be here. This is not fanaticism. You have the answer to this truth in your own experience, many of you. Beautiful souls are fashioned by this great truth.

### Soul-Converting Service

One other question, and I am done: What kind of Christian service does this blessed faith produce? Evangelistic service—let us use a homelier word—soul-converting service. Did you ever know a man who had gripped this particular truth who was not evangelistic in spirit? Did you notice in the lesson that was read just now that obviously Paul had preached the doctrine of the Lord's return as a converting power, for he says they "had turned from idols in order to serve the living and true God, and to wait for His Son from heaven." That had been one of the inducements to men being converted. You do not often in a mission hear that applied as a reason—"Give yourselves to God, that you may wait for His Son from heaven." It was a great evangelistic force in apostolic days, and it is a converting force today. The more this grips you, brethren, the more you will preach for men's conversion. How we want soul-converting sermons in all the churches. Away with the pulpit essay; away with the discussion of present-day topics; away with all these petty little themes! The great question is salvation, pardon, renewal, sanctification, whether people preach in the pulpit or preach in the Sunday-school, or write in a newspaper, or write books, or whatever they do—the salvation of men, gathering a people prepared for the Lord. What evangelistic work there is where this doctrine is believed! That is what we want in the churches. That is one reason that I am on this platform tonight. This faith fosters evangelization. If I preach under this inspiration I would not leave my appeal to sinners till the end of the sermon. I will say, "The Lord may come before you are half through, man!" Get it in at the beginning and punctuate the sermon with it. What a different atmosphere it would bring to many of our churches! O, that this doctrine may spread, for it warms the atmosphere. When a man is possessed of this doctrine he does not mumble; you can hear what he says; he has good news to tell. When a man tells you good news he does not mumble it; he shouts it out. I believe with all my soul that this blessed hope fosters that type of character, that type of faith, that type of service. So I want us tonight, those who are not Christ's, to give ourselves to the Lord. Now you begin to wait for His Son from heaven, wherever you are sitting. Perhaps

somebody is a backslider. A quaint old brother whom I knew in the north of England said: "Some of you are backsliders; some of you have never been foresliders!" Turn to the Saviour tonight. Go away and say, "I gave myself to Jesus by an act of simple faith; I cast myself on the finished work of Christ at that advent meeting." For our doctrine tonight is one of the precious inducements to give yourselves to the Lord. Then, you good Christian people, go away thinking about this, praying about this, and reading about this, and be like that splendid man of Boston, Dr. A. J. Gordon. His "Ecce Venit" is one of the most blessed books I have ever read on the coming of the Lord. His biographer says there never was a day in Dr. Gordon's life when he was not preparing for his Lord's return. Almighty God, baptize us all with that baptism!

## PRACTICAL AND PERPLEXING QUESTIONS

### Answered by the Editors

**Question.** Does John 3:5 "born of water and of the Spirit" mean that baptism by water is essential to regeneration?

**Answer.** In our opinion Jesus is not referring to the rite of baptism in this passage. He is addressing a Jew, who is familiar with Old Testament symbolism. Jesus' reference to "water" and the "Spirit" would bring to Nicodemus' mind the Scriptures where water symbolizes the cleansing, and life-giving ministry of the Holy Spirit (Ps. 51:7-10; Isa. 44:3; Jer. 4:14; Ezek. 36:25, etc.).

If Jesus had intended to teach that baptism by water is essential to regeneration, how account for Paul's ignorance of this all-important fact in I Corinthians 1:14-17? And what becomes of the unbaptized thief on the cross whose salvation is vouched for by Jesus?

The teaching of Scripture is clear that regeneration is wrought by the Holy Spirit, in response to faith in Jesus Christ independent of any ceremonial rite. The cleansing and renewal of that holy infilling is likened to water in its power to cleanse, refresh and sweeten, "the washing of regeneration" as it is called in Titus 3:5.

**Question.** What is meant by "two immutable things" in Hebrew 6:18?

**Answer.** As appears from the context they are (1) God's "promise" (v. 13), and (2) His "oath" (v. 16). The former would of itself be sufficient, since "it is impossible for God to lie," yet accommodating Himself to the custom prevalent among men, He further binds Himself with an oath.

Dr. James M. Gray will personally conduct the Bible Conferences at Eagles Mere and Mt. Lake Park

## Young People's Society Topics

July 7

All for Christ—Our Abilities

Matt. 25:14-30

Our divine Lord is now in the "far country" of verse 14. Some day He will return as in verse 19. During His absence we are to "occupy" or "do business" for Him (Luke 19: 12, 13). For the successful pursuit of this business He has furnished us with capital—gifts, talents, abilities inherited and acquired. When He returns He will, among other things, reckon with us concerning the use of the capital entrusted to us.

Our acceptance before God, and our entrance into Heaven, are not made to depend on the use of our abilities, otherwise eternal life would not be a free gift. See John 10:28 and Romans 6:23. But the divine approval and the reward of glory and our position in the coming Kingdom are made to depend on the use of our talents, gifts or abilities. Those who through trading or use have improved their gifts, enlarged their capacity and increased their capital, will be entrusted with greater gifts and a larger stewardship. To them the words of verse 21 apply—"Well done, thou good and faithful servant, thou hast been faithful over a few things; I will make thee ruler over many things, enter thou into the joy of thy Lord." This is additional to heaven and life eternal; it is the reward for service rendered. Salvation is by faith, but the reward is for works. Clear discernment at this point is of the utmost importance. If our salvation was made to depend on works there would be no ground for certainty or assurance. We could never know whether our works were sufficient either in quantity or quality to secure our acceptance before God and our entrance into heaven. Let it be settled once for all that "by grace are ye saved through faith and that not of yourselves; it is the gift of God, not of works, lest any man should boast" (Eph. 2:8, 9). Then as a result of the divine operation we are created (made new creatures) in Christ Jesus "unto good works," which God hath before ordained that we should walk in them (Eph. 2:10).

Titus 3:5-8 teaches the same truth with even greater clearness and force. We are saved "not by works of righteousness which we have done." Could anything be plainer or more emphatic? Believe it in spite of all human argument, philosophy or contradiction. "According to his mercy he saved us, by the washing of regeneration and renewing of the

Holy Ghost." Then being justified by His grace, and made heirs according to the hope of eternal life, we must be careful to maintain good works.

It is at this point that our topic fits in, "All for Christ." "All our ransomed powers." Having shared His life with us we must share His program with Him. "Go make disciples." This is His program. Evangelism and missions in some form are the only things worth while for a Christian. Our highest ambition is, "To win for the Lamb that was slain, the reward of His suffering." This is the missionary motto of the Moravian brethren; make it yours. All for Christ, abilities, gifts, talents and powers. Then when He returns we shall be with those to whom comes the joy of reward, in addition to the gift of life eternal.

The late Dr. Dale, a renowned preacher and theologian, said towards the end of his life, "If I could live my ministry over again I would lay great emphasis on the doctrine of rewards for service."

1 Corinthians, 3:11-15 should be read in this connection. Of one it is written: "He shall receive a reward;" of another, "He shall suffer loss, yet he himself shall be saved." We believe that the loss to be suffered by the careless Christian is a severe loss, a dreadful loss, even though the exact nature of it may not be revealed.

Having been bought with a price, let us seek grace from Him to be all for Him.

July 14

Lessons From Favorite Parables

Mark 4:1-8, 26-32

In the first twelve chapters of the New Testament no parables are found. Our Lord is presented in the first verse of the New Testament as the Son of David, the Son of Abraham. He offers Himself to the Jewish people as the long promised King, and gives abundant proof of His power to establish the Kingdom predicted and promised through the Hebrew prophets. But this Kingdom can be established on the earth only in righteousness, hence the insistent call: "Repent ye, for the kingdom of heaven is at hand." But the people, and especially the national and religious leaders, refused to repent. They prided themselves on an external righteousness which consisted in a scrupulous observance of outward religious forms. They were formal religionists, with all the icy coldness and self-esteem usually coupled with religious formal-

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ists. Repent? No, indeed. Take the place of sinners and humble themselves? Never. They will criticise, contend, condemn and even conspire to take His life (Matt. 12:14), but to confess their need of a righteousness other than they possess, this they will not do. So the King turns from them and begins to speak in parables, the greatest collection of which is found in Matthew 13.

Our lesson chapter, Mark 4, contains four parables, and our lesson text gives three of these. What are the lessons from these three favorite parables?

1. The Word of God is to be sown in the world as seed is sown in a field. There is a life principle in a seed. Even so the Word is "The word of life." Some seed may look like grains of sand, but there is a vital difference between the two. The Bible may look like other religious literature, but there is the same vital distinction as between the seed and the sand. The one has life-giving power, the other has not. Are you sowing the seed; are you holding forth the word of life?

2. Not all of the seed sown will spring up and bring forth fruit. Some hearts are hardened by the traffic of affairs, as the soil is hardened by the constant traffic of wheels. Satan easily snatches away the Word from such hearts. Other hearts are shallow. A profession of religion is hastily made and quickly forgotten. Cares, pleasures and lusts choke the seed in other lives, so that much of the seed sown is unfruitful. But there is some good ground prepared of the Spirit, and here the Word is received and brings forth a harvest. This parable plainly teaches that the world will not be converted or saved by the present process of preaching or seed-sowing. But some will be saved, for the Word sown "effectually worketh, in them that believe." Those who believe are separated unto God and constitute His church. When the church is complete, our Lord will return to take the church to Himself, after which will come the subjection of all things to Himself.

3. Trust God for results. The process of the generation of life in the soul does not concern us. In nature the seed springs up and grows, we know not how. So it is in spiritual things. "How can these things be?" asked Nicodemus, when Jesus spoke to him of spiritual birth and life. There is no direct answer.

4. We must not be deceived by appearances. Outwardly the grain of mustard seed may become a big tree. Big things externally in the religious sphere are often deceptive. Recently a minister of a large church testified that 75 per cent of all the people received into his church by letter needed to be converted to God. This is the inside view.

## July 21

### Lessons From Favorite Psalms Psalm 103:1-13

The favorite Psalm is usually the one that speaks with perennial freshness and force to our hearts. For this reason the one hundred and third is a favorite with many. The vision of God and the soul's benefits are so vividly portrayed as to compel the believer to call upon all that is within him to bless the Lord.

Consider first the personal benefits conferred—"Who forgiveth all thine iniquities." This of itself suffices to awaken a song of praise in the soul. Your sins are forgiven you for His name's sake (1 John 2:12). "We have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7). "God for Christ's sake hath forgiven you" (Eph. 4:32). Let proper emphasis be given to this great fact of forgiveness. It must grip our souls ere we can sing the song of praise. It is given first place among "all his benefits," because in the emancipation of the soul it precedes all other benefits. Let the leader of the meeting make much of this. Call for such verses as Psalm 32:1, 2; Hebrews 10:17, 18, and Revelation 1:5, in addition to the other verses mentioned above. Compare also verses 8-14 of our Psalm. Notice now the benefits that follow—the healing of diseases and deliverance from destruction. All around us and within are destructive forces. These must be combated and conquered by the operation of constructive forces. In this constructive process nothing is so stimulating and strengthening as the peace of sins forgiven and the joy of God's salvation. They work mightily for our healing from diseases and our deliverance from destruction.

Furthermore, He "crowneth thee with loving kindness and tender mercies." Only those that are conscious of their own corruption and sensitive of their own frailty and failure will enter into the significance of these words. Blessed are they who, having discovered that "in me dwelleth no good thing," turn to the only source of help and find mercy of the Lord to be faithful. They desire no other crown but that of "loving kindness and tender mercies."

Then follows the benefit of "good things to eat" for the renewing of physical strength. The supply is varied and abundant. Sometimes, as in these present days, wicked men, in their unholy ambitions, destroy food supplies and bring thousands into death through starvation. But God will make even the wrath of men to praise Him, and the remainder of wrath He will restrain.

After the rehearsal of the "benefits" there follows the vision of God in His government and grace. Read the verses with care and this

"Why Germany cannot rule the World," an address by Dr. Gray at Eagles Mere and Mt. Lake Park Conferences.



Psalm will become more than ever a favorite Psalm.

July 28

### Lessons From Bible Proverbs

Proverbs 10:1-16

The investment of time in the frequent reading of the book of Proverbs will yield rich returns. The book is a collection of sayings filled with divine wisdom, and applicable to the people of God during their pilgrimage on the earth. They compass all the varied relationships of life, and in the light of other Scriptures are luminous in spiritual suggestions. The surface lessons are easily discovered, requiring only a careful reading, the spiritual lessons call for a comparison with other Scriptures.

An example of this is before us in the verses of our lesson. Who does not see at first glance the wisdom of such counsel? Note the call to righteousness in verses 2 and 3; the incentive to industry in verses 4 and 5; the blessings of the just in verses 6 and 7; the warning against foolish speech and perverted ways in verses 8 to 11; the greatness of love in verse 12, and the worth of knowledge and understanding in verses 13 and 14. All these are surface suggestions, easily seen and of great value.

Now compare verse 2 with Romans 3:21-26 and see how "righteousness delivereth from death." The words of Proverbs provide the text, while the verses in Romans supply the sermon material. Look again at verse 4. "He becometh poor that dealeth with a slack hand, but the hand of the diligent maketh rich." The reward of diligence is obvious wherever we turn our eyes. For the spiritual lesson compare this with Psalm 119:4; 2 Timothy 2:15, and Hebrews 11:7. God has given us a great inheritance in Christ, just as He gave Israel a great inheritance in the land of Palestine. As they cultivated the land of their possession, in order to fruitfulness, so must we diligently cultivate our possession "in Christ Jesus." In this spiritual sphere, as in the realm of nature, "the hand of the diligent maketh rich." He that gathereth in summer is a wise son, for summer is the season for ingathering. In like manner is he wise who gathers spiritual store in the day of opportunity.

Are you improving your opportunity? Are you cultivating your possession? How about a course in Bible study, either at a Bible school or through correspondence, or through attendance at a summer Bible conference?

Possess your possessions, cultivate the good land into which you have been brought by faith in Christ Jesus, buy up the opportunities for instruction in spiritual farming, for "the hand of the diligent maketh rich."

### A TENT PRAYER CIRCLE

A private fighting in France had asked the secretary of the Scripture Gift Mission to supply him with Testaments for his comrades. He felt the opening of their hearts for God's presence and he longed that the written word might find entrance there.

He made it a subject of prayer, which was answered by a grant from the society. When writing his thanks he added some interesting details of the results. He told how the fourteen fellows in his tent came from their varied pursuits to the front—circus hands, saloon keepers, farmers, clerks, etc. Each night, when storms were raging outside, they all opened their Testaments. The circus hand held a candle while each read a verse in turn. The leader commented on the passage and then they all knelt in prayer.

He was a lad of only nineteen, who found this tent meeting possible "somewhere in France."—Mrs. Louisa A. Nash.

### A WISE PREACHER

The papers are telling of a western Kansas pastor who has hit upon the proper way to smoke out the slackers. In one of the recent war fund drives a meeting was held at which the pastor rose and said: "We are assuming that all of you are Americans, otherwise you would not be at this meeting. We assume that all Americans stand back of the boys who are fighting for us. Now, we are not going to ask how many of you will give to this fund. All we want to know is how many are not going to give. All those who are not going to give anything will please stand up." You know the rest.

### BABIES IN FLANDERS

The recent fighting in Flanders furnished many unusual and trying experiences for two tiny French children who are in a British military hospital. These babies were among the few unfortunate persons in Nueve Eglise when the Germans overran that place. The town became a storm center continually changing hands, and German soldiers took these two babies into trenches for their protection. During a counter attack the British stormed and captured the trench. They found the little ones safe and brought them back. The children had been living under terrific gun fire.

Another French baby was found by two British signal men at another place. As the child had no protection the soldiers took it with them to their billet in a barn. German airmen bombed the barn and both the Tommies were killed. The child escaped injury and later was rescued.

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# Sunday-School Department

## Exposition of the International Lessons

By P. B. Fitzwater

Note—This quarter introduces us to a new feature of the improved uniform lessons. A series of topical studies of the Bible is outlined. "The aim is to induce the pupils to range through the entire Bible and become acquainted with all the leading passages introduced, thus growing familiar with all the parts of the Bible and discovering the unity of the book. To this end it is sought to select for each subject passages that comprehend a great variety of truths, avoiding duplications of thought, except as these are involved in famous passages that should be known by all."

July 7

### Beginning the Christian Life

Acts 16:13-34

Golden Text:—"Whosoever will, let him take the water of life freely." Rev. 22:17.

#### I. How Lydia Began the Christian Life (vv. 13-15).

Lydia was the first convert to Christ in Europe. Hers was a typical conversion. Note the steps therein:

##### 1. Attendance at the Place of Prayer (v. 13).

The accustomed place here was at the river side. The accustomed place today is the church. God can and does save men and women without any seeming connection with places of established worship, but He appears to most people at such places. The very fact that He has established and sustains churches here and there is an urgent call to all men and women to place themselves in the way of salvation.

##### 2. Listening to the Preaching of the Word of God (vv. 13, 14).

Paul took advantage of the opportunity which was given him by the assemblage of this group of devoted women to preach Christ to them. He was alert for and prized highly the opportunity to tell the people about Christ. He knew also how perilous it was to neglect to witness for Christ at a time when unsaved people are together. The opportunity is God's call to preach Christ.

##### 3. Her Heart Was Opened by the Lord (v. 14).

The individual may place himself in the way of salvation by coming near to the means of grace, and the preacher may preach the Word

of God, but there is no hope of salvation until the heart is opened by the Lord (John 6:44, 45). While the salvation of every one is dependent upon this sovereign act of the Lord, yet we can be sure that He is willing at all times to do this for those who, like Lydia, place themselves in the way of His saving grace.

##### 4. She Was Baptized (v. 15).

This ordinance follows belief in Christ. The invariable rule in the early church was for believers to be baptized. While there is no salvation in the water of baptism, yet hearty obedience should be rendered in this respect (Acts 2:38-41; 8:12; 9:18; Mark 16:16). Lydia brought her household to Christ. This is as it should be. She showed signs of the new life, in that she expressed gratitude toward those who had been instrumental in her conversion (v. 15) by constraining them to share the hospitality of her home.

#### II. How the Philippian Jailer Began the Christian Life (vv. 25-34).

##### 1. The Occasion (vv. 25, 26).

The casting out of the spirit of divination from the damsel landed Paul and Silas in prison. The pain of bleeding backs, and of feet in stocks, kept them from sleeping, but not from praying and singing. The Lord heard their prayers and sent an earthquake which shook the jail, opened the doors of the prison and loosed the bonds from the prisoners' hands.

##### 2. The Method (vv. 27-34).

(1) Visitation of the supernatural (vv. 27-29). The jailer was awaked from his sleep by the earthquake. This earthquake was unusual, in that it loosed the bonds from the prisoners' hands. In his desperation the jailer was about to commit suicide. This was averted by Paul's assurance that all were safe. The fact that the doors were opened and the prisoners free and yet no one escaped, showed him that something unusual had occurred. Therefore, he came trembling and prostrated himself before Paul and Silas.

(2) The great question (v. 30). In the presence of the supernatural he cried out: "What must I do to be saved." One's salvation is not far off when he utters this cry with sincerity.

##### (3) The vital answer (vv. 31, 32).

"The Bible, Prophecy and the War," address by Dr. Gray at Eagles Mere and Mt. Lake Park

"Believe on the Lord Jesus Christ," is the only way to be saved. "There is none other name under heaven given among men whereby we must be saved" (Acts 4:12). Though the way of salvation is restricted, it is simple and easy. No one who has believed on Christ has failed to receive it. The jailer's faith was not blind faith, for "they spake unto him the word of the Lord, and to all that were in his house." They were taught the meaning of belief in Christ.

(4) The evidence of a transformed life (vv. 33, 34).

a. He was baptized (v. 33). As soon as one believes on Christ he wants to be baptized.

b. He tenderly washed the stripes of Paul and Silas, showing that he was no longer the brutal jailer (v. 34).

c. He rejoiced (v. 34). The one who really accepts Christ is filled with joy.

d. A transformed home (v. 34). He believed on Christ and was baptized, and his household.

### July 14

#### Reading God's Word Psalms 19:7-11; Acts 8:26-39

Golden Text:—"Ye shall know the truth, and the truth shall make you free." John 8:32.

#### I. Characteristics of God's Word (Ps. 19:7-11).

The Psalmist here sets forth six descriptive titles of God's Word, six outstanding qualities, and six resultant effects.

##### First Group:

1. Title: "The law of the Lord" (v. 7).

By this is meant the fundamental principles which God as a moral being reveals to the consciences of men as binding upon the soul.

2. Quality: "Perfect" (v. 7).

It is free from omissions and redundancies. It is perfect as a moral code, and it perfectly accomplishes man's salvation.

3. Effect: "Converting the soul" (v. 7).

Convert means to restore. The practical effect of the law of God is to turn men to God, righteousness and holiness. The mighty and only instrument used in the salvation of souls is the Word of God.

##### Second Group:

1. Title: "The testimony of the Lord" (v. 7).

It is the witness which God bears as to His attributes, and against man's sins.

2. Quality: "Sure" (v. 7).

We can repose in it our interests for time and eternity.

3. Effect: "Making wise the simple" (v. 7).

The simple are those who have humble, open and teachable minds. Things which are hidden from the wise and prudent are revealed unto babes.

##### Third Group:

1. Title: "The statutes of the Lord" (v. 8).

These are the principles or charges which the Lord gives to us all to fit us to rightly perform the duties which the different relations of life make obligatory upon us.

2. Quality: "Right" (v. 8).

They are from the righteous God who knows our nature and circumstances. They are absolutely just and equitable.

3. Effect: "Rejoicing the heart" (v. 8).

The Word of God not only saves but makes happy. The high moral principles of God's Word cause the heart to exult.

##### Fourth Group:

1. Title: "The commandment of the Lord" (v. 8).

This brings into view the personal God Who stands back of His law to enforce its demands—to require obedience to its precepts.

2. Quality: "Pure" (v. 8).

It is free from deceit and error. On every page is the evidence of straightforward sincerity.

3. Effect: "Enlightening the eyes" (v. 8).

The effect of God's law is to give man ability, not only to understand His love and salvation, but to be wise as to the things about Him.

##### Fifth Group:

1. Title: "The fear of the Lord" (v. 9).

Reading the Word of God produces reverential fear in the heart of the reader. The spiritual effect here is put for the doctrine of God.

2. Quality: "Clean" (v. 9).

It is not only clean in itself, but sanctifies the hearts of those who receive it.

3. Effect: "Enduring forever" (v. 9).

God is from everlasting to everlasting. His principles are eternal and immutable. The life founded upon His law abides forever. It saves and keeps forever.

##### Sixth Group:

1. Title: "The judgments of the Lord" (v. 9).

By this is meant the sentences pronounced by God's Word.

2. Quality: "True and righteous" (v. 9).

The penalties prescribed by God are true, conformable to the intuitive moral sense of man, and in harmony with that law written in his conscience.

3. Effect: Serve as warnings and bring reward (v. 11).

Godliness is profitable unto all, having the promise of the life that now is, and that which is to come.

#### II. A Notable Example of Bible Study (Acts 8:26-39).

1. Who it Was (v. 27).

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thority. He was the secretary of the treasury of the Ethiopian queen. This great statesman was engaged in the study of God's Word.

## 2. Circumstances Connected with It (v. 28).

It was while traveling that this great man was studying the Bible.

## 3. Doing Personal Work (vv. 29-37).

Philip was taken from his great evangelistic work in Samaria, and directed to go to the desert. The Spirit directed Philip to join himself to the chariot in which the Ethiopian was traveling. The eunuch was inquiring after the way of life. But still he needed the help of a Spirit-taught man. From the passage in the prophecy of Isaiah, Philip preached Christ unto the eunuch. He preached Christ crucified for man's sins.

## 4. The Eunuch Baptized and Rejoicing (vv. 38, 39).

As a result of preaching Christ unto him, the eunuch requested baptism. This being done, Philip was called away, but though the evangelist was gone the eunuch went on his way rejoicing.

## July 21

### Praying to God

Psalm 145:18, 19; Luke 11:1-13

Golden Text:—"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Hebrews 4:16.

Prayer ought to be a matter of great concern to every believer, for the Lord is nigh unto all them that truly call upon Him; He will fulfill the desire of them that fear Him; He will hear their cry and will save them (Ps. 145: 18, 19). The range of prayer is from the depths of the soul to the very thoughts of God. There was something about the praying of Jesus that so impressed the disciples that they requested Him to teach them to pray (Luke 11:1). We nowhere read of them asking Him to teach them how to preach. Praying is more important than preaching. No one is fit to teach or preach who does not know how to pray. May each one enroll at once in the school of prayer with Christ as our teacher. He is a most willing and capable Teacher. In response to the disciples' request He outlines the following principles of prayer:

### I. The Right Relationship of the One Praying (Luke 11:2).

#### 1. Filial—Father.

In order to pray to God, the suppliant must be a child of God. God is a Father; His gifts and blessings are for His children. This relationship can only be entered into through regeneration. Not all men have a right to say, "Our Father" when addressing God. Only

those who are children of God by faith in Jesus Christ can so address Him.

#### 2. Fraternal—"Our Father."

God has more than one child. His children are bound up together in nature and interests. Even in our secret prayer we should address Him as Our Father, which is a recognition of the interests of others alongside of ours.

### II. The Right Attitude in Prayer (Luke 11:2).

#### 1. Reverent Adoration.

As children we have certain privileges, and yet holy reverence becomes us. We should hallow His name; we should adore Him as the eternal God.

#### 2. Loyalty.

When praying to God we should come with the spirit of loyalty which cries out "Thy kingdom come." We should not only receive Him as the Lord of our lives, but should dedicate our lives to the bringing in the rule of God in the earth.

#### 3. Submission—"Thy will be done."

We should have no will of our own regarding the rule of God. We should let Him direct us in all things.

### III. The Right Spirit (Luke 11:3-8).

#### 1. Dependent Faith—"Give us our daily bread" (v. 3).

We should realize that not only what we have, but life itself is ours to enjoy because of Him, and that He is able to do for us exceeding abundantly above all that we ask or think.

#### 2. Penitence and Love—"Forgive us our debts" (v. 4).

We should come to Him realizing that we have sinned, and cry unto Him for forgiveness. Our hearts should be so filled with love for others that we will forgive those who sin against us as God is willing to forgive us.

#### 3. Holiness and Caution—"Lead us not into temptation" (v. 4).

Because we are God's children and realizing the depravity of our natures, and the consequent tendency to practice that which displeases Him, we should shrink from that which, if indulged in, would dishonor Him, and earnestly cry unto Him to lead us not into the place where we would likely fall.

#### 4. Intercessory (vv. 5, 6).

The man who asked for bread did not ask for himself, but for a friend. Prayer which pleases God is unselfish in its requests. It takes in the needs of all those in need, rather than those of the one praying.

#### 5. Perseverance (vv. 7, 8).

Though his friend refused at first and offered excuse, because he would not take no for an answer, he arose from his bed and gave him as many as he needed. Prayer which pleases God and gets results is importunate, perseveres until the object is achieved.

"The Anti-Christ, His History and Doom," address by Dr. Gray at two Bible Conferences

**IV. Encouragement to Pray (Luke 11:9-12).****1. God's Promise (vv. 9, 10).**

True prayer cannot fail of an answer, because God definitely promises that every one that asketh receiveth, he that seeketh findeth, and to him that knocketh it shall be opened.

**2. The Example of an Earthly Father (vv. 11-13).**

No father will give a stone to his son who asks for bread, or a serpent instead of a fish, nor a scorpion instead of an egg. God is infinitely more willing to answer the prayers of His children than earthly parents are to give good gifts to their children.

**V. The True Goal of All Prayer (Luke 11:13).**

God's best gift is Himself in the person of His Holy Spirit. All those who practice the principles which Jesus taught in this model prayer shall be blessed with the gift of the Holy Spirit.

### July 28 Obeying God

**Matthew 4:18-22; John 14:22-24; James 1:22-27**

Golden Text:—"If ye love me, ye will keep my commandments." John 14:15.

Obedience is a vital part of our religion. The obedience of the Christian is not legal but filial. Eternal life is not secured through obedience, but obedience is the tangible evidence that one possesses it.

**I. The Call of the First Disciples (Matt. 4:18-22).****1. By Whom—Jesus Christ (v. 18).**

Jesus is the Son of God. Since He is equal with God He has the right to call. Those who hear His call should render instant and hearty obedience.

**2. The Circumstances of Their Call (v. 18).**

The call came to them while they were busy with their business interests.

**3. The Nature of the Call (v. 19).**

It was a definite call, in that definite men were called into a definite service.

(1) To follow Christ. We must follow Christ before we can serve Him. Only Christians can do Christian work. We should follow Him to be like Him in order to win others to Him.

(2) To win men for Him—"fishers of men." Christ calls men into work of the same character to that in which they were engaged. They had been fishing for fish; now they are to be fishers of men. When Christ calls men He does not call them to a lower service. This is a fine case of promotion. Men catch fish to kill and feed upon them, but Christ's disciples catch men to make them alive and feed them.

**4. Response to Christ's Call (vv. 20-22).**

(1) They left their business interests immediately.

(2) They not only left their business, but James and John left their father also. Following Jesus sometimes means turning one's back upon business interests, and dearest friends and relations. Regardless of what it costs, the true disciple will render instant obedience to the call of Christ, because He has a right to call us, and we can trust His wisdom to not call until He has need.

**II. The Motive for Obedience (John 14:22-24).**

The grand motive actuating obedience is love to Christ. The proof that we do love Him is that we obey Him. Even when we may not be conscious of unusual outgoings of the affection, the conclusive evidence that we love is that we obey. Keeping His commandments means such a regard for them that we highly treasure them as something precious. The reward for such obedience is to have Christ's prayer for us to God to send His Holy Spirit upon us (John 14:16, 17). Then, too, the Father will love us, and He and the Son will take up their abode with us. This abode is not temporary but permanent.

**III. The Kind of Obedience that Counts (James 1:22-27).****1. The Obedience of Deeds (vv. 22-24).**

Hearing God's Word will do no good unless it is accompanied with obedience. Hearing and not doing is as futile as beholding one's face in a looking glass and forgetting what manner of man he is. Calling Christ Lord, and not doing what He says, will avail nothing (Matt. 7:21, 22). To pretend to know God and not keep His commandments is to lie (1 John 2:4).

**2. The Obedience of Perseverance (v. 25).**

We should not only look into God's Word and admire its perfections, but steadfastly and persistently do the things required. Only those who thus persevere shall be blessed in their deeds.

**3. The Obedience of Speech (v. 26).**

The one who has genuine religion will control his tongue. Just as the physician oftentimes can diagnose the physical condition of the patient by an examination of the tongue, so the moral and spiritual condition of the individual can be determined by the speech of the individual. The one who does not control his tongue proves that his religion is empty and void.

**4. The Obedience of Kindness (v. 27).**

Those who have received the kindness of God will manifest that kindness in their lives. The kindness will express itself in ministering to the fatherless and widows.

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## 5. The Obedience of Purity of Life (v. 27).

The law of God enjoins upon His children not only purity of life, but abstinence from all appearance of evil. The one who has been made a partaker of the divine nature keeps himself from the sins of the world. It means his separation from the things of the world which corrupt.

## August 4

## Growing Stronger

Luke 2:42-52; 2 Peter 1:5-8

(May be used with temperance applications)

Golden Text:—"But the path of the righteous is as the dawning light, that shineth more and more unto the perfect day." Proverbs 4:18.

## I. Jesus Christ Growing (Luke 2:42-52).

While Christ was indeed divine, His deity did not interfere with His development as a human being. The processes of His physical, mental and spiritual growth were the same as those of any human being.

## 1. Jesus Tarrying Behind at Jerusalem (vv. 42, 43).

At the age of twelve a Jewish child took his place as a worshiper in the Temple. He was considered a "child of the law." Being conscious of His mission, when Joseph and His mother were returning from attendance at the Passover, He tarried behind to enter the Temple and inquire into the meaning of the ordinances of God's house. He had an alert, eager mind, which inquired after the truth, especially the truth concerning His Father's house. His heart yearned after His Father.

## 2. Jesus Found in the Temple (vv. 44-50).

When Joseph and Jesus' mother had gone some distance on their return journey they perceived that Jesus was missing, and sought Him among their kinsfolk and acquaintance. Not finding Him there, they turned back to Jerusalem, where they found Him in the Temple.

(1) He was "sitting" (v. 46), showing that He was no passing visitor or sightseer. He was perfectly at home in His Father's house.

(2) He was "hearing" the teachers of God's Word (v. 46). This shows that He was eager to learn God's will.

(3) He asked questions (v. 46). The growing mind is inquisitive. It more than receives that which is taught; it inquires after.

(4) He answered questions (v. 42). His answers showed great wisdom, such as to astonish those who heard Him, yet we should not surmise that He was consciously displaying His wisdom. It was not an exhibition of His divine wisdom, but an expression of the workings of a perfect human mind, suffused by the Holy Spirit.

## 3. Mary's Complaint (vv. 48-50).

She remonstrates with Him for His behavior. To this He replies in a dignified yet tender manner. He made no apology, showing that He was more than the son of Mary; God was His Father. Though these things were not understood, Mary kept them in her heart. She was indeed a wise mother.

## 4. Jesus Obedient (v. 51).

Though He was conscious of His divine being and mission, He lived a life of filial obedience.

5. Jesus' Development (v. 52). (1) Mental—"Increased in wisdom." (2) Physical—"In stature." (3) Spiritual—"In favor with God and man."

## II. Growth in Grace (2 Pet. 1:3-11).

This is not growth into grace, but growth in it. We get into grace by the new birth. This new nature, which has its source in God, must be developed in order that our lives be fruitful for God (v. 8), that they bear testimony to the cleansing power of Christ's blood (v. 9), and that we may have assurance of salvation (v. 10). The following are the lines of growth:

## 1. "Virtue" (v. 5).

Virtue here means energy or courage. This is not "added" as in the Authorized Version, but as in the Revised Version, which reads: "In your faith supply virtue." It means increase by growth, not by external junction. Faith is the root from which spring all these excellencies. These graces develop out of each other from that root. Manly courage is the first virtue which must be supplied in order to grow stronger.

## 2. "Knowledge" (v. 5).

This means a right understanding, a practical knowledge.

## 3. "Temperance" (v. 6).

Temperance means self-control. Practical knowledge will supply to itself the government of all appetites.

## 4. "Patience" (v. 6).

This means endurance. Having control of self within, there will be endurance of that without.

## 5. "Godliness" (v. 6).

This means piety, reverence for God, the submission of the human will to the will of God. This is a part of that practical knowledge which we are obliged to supply.

## 6. "Brotherly kindness" (v. 7).

Love of the brethren must be developed in godliness. The proof that one is godly is that He loves the brethren (1 John 5:1). This means the special love of Christians for each other.

## 7. "Charity" (v. 7).

This is love. Peter's climax is reached in love. Out of faith, which is the root, springs

"The War and Spiritism," by Rev. Joseph W. Kemp, at Mt. Lake Park Conference



this seven-fold fruit. In order to prevent development of these graces. All such shall apostasy, Peter calls all to be diligent in the endure.

## Practical and Doctrinal Applications of the Lessons

By Robert M. Russell

July 14

Reading God's Word

Acts 8:26-31; 35-39; Ps. 19:7-11

The conversion of the Ethiopian eunuch is fraught with multiplied suggestions as to Christian work and Christian experience. The story may be studied under the general outline of "A Model Seeker and a Model Christian."

**Introduction**—All Christian work should be consciously under divine guidance. Philip left his evangelistic meetings in Samaria because of a message from God, and in his dealing with the eunuch he was also guided by the Holy Spirit. Such efforts are successful. Divine guidance, and not human caprice, must determine the time and manner of Christian effort. "When we go, we fail; when we are sent, we prevail."

**I. The Ethiopian Eunuch Stands Out as a Model Seeker for Truth.**

**1. He was an earnest seeker (v. 27).** Although of great political authority and burdened with the cares of state, he made the long journey to Jerusalem, that he might worship the true God in the right way. His conduct shames many in modern life, who will not go a mile to learn truth concerning God.

**2. He was a persistent seeker (v. 27).** Returning from Jerusalem, he occupied his time with the Word of God. Full vision of the truth had not come to him while in Jerusalem, but he did not give up the search. His conduct rebukes many who do not open the Bible from month to month.

**3. He was a teachable seeker (v. 31).** Although not understanding the message of Isaiah, he believed that some other might, and so invited Philip to be his teacher. A teachable spirit is a condition of finding truth.

**4. He was an obedient seeker (v. 36).** No sooner had the eunuch discerned the truth than, with the attitude of obedience, he desired to express his faith by confession of Christ through the ordinance of baptism. Prompt obedience to known truth is the avenue of larger knowledge.

**II. The Ethiopian Eunuch Stands Out as a Model Christian, in That "He Went on His Way Rejoicing" (v. 39).**

**1. His first cause of rejoicing** was doubtless in the knowledge of new truth. He understood what had been unknown to him before (v. 35). To learn new truth is one of

the deepest joys of life; hence the blessedness of Bible study.

**2. He rejoiced in a new relationship to God.** Philip "preached unto him Jesus," and the eunuch in faith entered into a relationship of pardon and reconciliation with God. There is no real happiness in life without this. The non-Christian man may have fun and pleasure, but not deep joy.

**3. He rejoiced in new opportunities for service.** As a statesman, he had been true to his queen and country, but now he has the wider service for Christ and His Kingdom. Tradition says that he became an evangelist and led Queen Candace to Jesus.

**4. He rejoiced also in immortal hope.** Riding in his chariot, under the floating clouds of the sky, he saw far beyond earthly things. He would age in political service, and a younger man might secure his place as treasurer of the realm, but his would be the service of the heavenly places. The true Christian can face old age and death with the light of joy on his face.

**Conclusion:**—A study of the words and phrases of Psalm 19:7-11 presents the fullest and clearest reasons for making the Word of God an object of constant study.

July 21

A Lesson in Prayer

Luke 11:1-13

**"As he was praying in a certain place" (v. 1).** Prayer is fellowship with God. Just as true friends talk with each other, and true children express their thoughts to their parents, so must those who know and love God meet Him in prayer.

**"Lord teach us to pray" (v. 1).** Prayer is one of the highest exercises of the redeemed soul. Proficiency in prayer may be attained. The volume of Andrew Murray, "With Christ in the School of Prayer," might be read with profit by every Christian.

**"When ye pray, say" (v. 2).** The Lord's Prayer is a true model of approach to God. The command, "When ye pray, say," is not fulfilled by the mere repetition of the Lord's Prayer, but should include the expansion of all its phrases of adoration and petition. Martin Luther used to pray, dwelling sometimes for an hour on but one phrase of this prayer. His soul would linger over the one word "Father," or the one petition, "Thy

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Kingdom Come," throughout his devotional hour.

**"Our Father who art in heaven" (v. 2).** What wideness of horizon comes to our hearts as we say these words. God is our Father. Then we belong to the family of heaven and the aristocracy of holiness. We are the heirs to infinite riches, for our Father possesses the heavenly places. He is our Father; then those who pray with us are our brethren, and our family circle and family affection is widened to include all who love our Lord Jesus.

**"Hallowed be thy name" (v. 2).** "We pray that God will enable us and others to glorify Him in all that whereby He maketh Himself known, and that He would dispose all things to His own glory" (Westminster Catechism 101).

**"Thy kingdom come" (v. 2).** "We pray that Satan's kingdom may be destroyed, and that the Kingdom of grace may be advanced, ourselves and others brought into it, and kept in it, and that the Kingdom of glory may be hastened" (Westminster Catechism 102).

**"Thy will be done, as in heaven, so in earth" (v. 2).** "We pray that God by His grace would make us able and willing to know, obey, and submit to His will in all things, as the angels do in heaven" (Westminster Catechism 103).

**"Give us day by day our daily bread" (v. 3).** "We pray that of God's free gift, we may receive a competent portion of the good things of this life, and enjoy His blessing with them" (Westminster Catechism 104). The true utterance of this petition would reform the business methods of the world. When men learn to say, "Us" and "Our" in the broadest sense, the golden age of co-operation for human happiness will have come.

**"Forgive us our sins" (v. 4).** "We pray that God, for Christ's sake, would freely pardon all our sins; which we are rather encouraged to ask, because by His grace we are enabled from the heart to forgive others" (Westminster Catechism 105). Sin separates from God and breaks our fellowship with Him. The pathway to peace is through confession. "If we say that we have no sin, we deceive ourselves and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us" (I John 1:8-10).

**"Lead us not into temptation, but deliver us from evil" (v. 4).** "We pray that God will either keep us from being tempted to sin, or support and deliver us when we are tempted" (Westminster Catechism 106). So long as Satan has any dominion in the world, believers

will be tempted, but no believer needs to fall. Jesus has prayed concerning us, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil one" (John 17:15). Paul has written: "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Cor. 10:13).

**"Which of you shall have a friend" (v. 5)** Friendship is a basis for prayer. The great leaders of intercession in the Old Testament, Abraham and Moses, were friend of God. Jesus said of our relationship to Him, "Henceforth I call you not servants, but \* \* \* friends" (John 15:15).

**"I have nothing to set before him" (v. 6).** We have here a wondrous parable of our relation to the unsaved. They are in our presence hungry for heavenly bread. In our own resources we have nothing to satisfy. Our only recourse is to our heavenly friend, the Lord Jesus.

**"Yet because of his importunity" (v. 8).** This parable does not imply that the friendship of the unslumbering God can be measured by reference to a drowsy, earthly friend, but teaches that since importunity does secure an answer from a human friend, prayer is sure to be answered by our heavenly and eternal friend. "As many as he needeth" is a great phrase. God's answers are often larger than our measure of request. He is able to do "exceeding abundantly above all that we ask or think" (Eph. 3:20).

**"Ask \* \* \* seek \* \* \* knock" (vv. 9, 10).** Some of God's blessings are secured by the mere asking. There is nothing we need to do but ask and maintain the receptive attitude. Some of God's blessings come through seeking or co-operating with divine purpose. When we pray for a harvest we should also plow; and when we pray for a broken bone to knit, we should arrange a proper adjustment.

**"If a son shall ask bread of any of you" (vv. 11, 12).** God is not a practical joker. He does not mock His children. Earnest prayers are met by earnest answers.

**"If ye being evil know how" (v. 13).** The best in human fatherhood is made an illustration for understanding the divine nature. In receiving Jesus Christ we are promised the indwelling of His Holy Spirit (John 7:37-39). Failing to have the largest view of Christ's salvation, many receive Him only as a pardoning Saviour, and forget that through the Holy Spirit He is to be an indwelling life. Prayer that Christ may do His largest work in the soul by the Holy Spirit is sure of answer. The attitude of surrender and desire

**"Some Biblical Problems for Ministers,"** by Dr. Griffith Thomas at Eagles Mere Conference.

which yearns for the fulness of God will not go unrewarded, because God is Father.

**July 28**  
**Obedying God**

**Matt. 4:18-22; John 14:22-24; James 1:22-27**

"Jesus \* \* \* saw two brethren" (v. 18). Jesus chose His workers from among the busy men of world life. To those who were proficient in catching fish He tendered the position of becoming "fishers of men." Jesus still walks in the market places and along the shores of trade, seeking workers.

"Follow me" (v. 19). When Jesus comes to a life, it is always with the idea of promotion. Jesus said, "I will make you fishers of men." How much better is a man than a fish? In the answer we learn something about the importance of soul-winning. All fishermen were not called to be disciples of Jesus, but in modern times every business man has opportunity for personal work, and by consecration of business profits to the missionary enterprise can be a sharer in Christ's great work of "fishing for men."

"And they straightway left their nets and followed him" (v. 20). Here we have the true description of the Christian life, when to begin, and how to continue. The time is now, when He calls. The method is "following Him."

"He saw other two brethren" (v. 21). The discipleship of Jesus is an ever enlarging throng. James and John were also busy men. They had family interests, as is evidenced by the reference to Zebedee, their father. Neither family nor business interests should conflict with any demand of Jesus Christ.

"How is it that thou wilt manifest thyself to us" (John 14:22)? Our Lord's public manifestation to the world came to an end as he approached the Cross. His last public teaching in the temple was followed by withdrawal to an inner circle of disciples and friends. One of His disciples was puzzled at this change of attitude toward the outer world.

"If a man love me, he will keep my words" (v. 23). Jesus answered by explaining that His revelation was for those who cared to listen, and who loved Him sufficiently to obey. The attitude of attention on the part of men secures the attitude of revelation on the part of God. Jesus will not forever speak to the indifferent and unwilling heart. God's revelations can be made only to those who love.

"We will come unto him, and make our abode with him" (v. 23). What a reward for obedience! Jesus here says that the man who loves and obeys shall have the presence of God the Father, and God the Son, in his soul by the indwelling of the Holy Spirit. "He that willeth to do the will of God shall know."

Certitude as to the truth of God is the reward of obedience. The obedient soul not only gets truth, but the God of truth. Every soul should be flung open to the incoming of the Father and the Son. The presence of such guests makes the soul of the humblest a heavenly palace.

"Be ye doers of the word" (James 1:22). The object of God's command is human obedience. God does not speak to men for vocal exercise. Sinai was not lit up with glory as a spectacular display, but to give men rules for living. To hear without heeding, and to expect blessing through knowledge of duty, without doing duty, is self-delusion.

"He is like a man beholding his natural face in a mirror" (vv. 23, 24). One use of a mirror is vision of self, not for purposes of admiration, but for improvement. A mirror reveals conditions, and suggests needs. We cannot wash our faces in the mirror of law, but we can learn conditions and seek the fountain of grace for cleansing. The law is not intended to save man any more than a mirror is intended for a basin.

"Straightway forgetteth what manner of man he was" (v. 24). Evil doers walk without shame in the world, because they have forgotten what they looked like in the mirror of God's law.

"But whoso looketh into the perfect law of liberty" (v. 25). There is a law of liberty for the believer. The laver of cleansing is also a mirror. The risen Saviour has commandments for His followers. Above the laver of cleansing shines the Sun of Righteousness, and His beams are reflected upon the face of the one looking into the law of liberty, producing the divine image (2 Cor. 3:18).

"If any man among you thinketh himself to be religious" (v. 26). The tongue is an important member of the body. Its condition is often an index as to health. When the physician calls, he asks to see the tongue. The unbridled tongue is an evidence of a heart fevered with sin.

"Pure religion and undefiled before God" (v. 27). James here describes the true outward manifestation of an inner religious life. James has no quarrel with Paul concerning the place and value of faith in our salvation. Believers are justified before God through faith, but their faith has manifestation in deeds of righteousness and sympathy. "To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world," is the test of an inner faith.

**August 4**

**Growth in Wisdom and Stature**

**Luke 2:42-52; 2 Pet. 1:5-8**

"When he was twelve years old" (v. 42). A Jewish child was considered "a son of the

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law" when he was twelve years of age. The parents of Jesus conformed to that regulation; so Jesus began His annual visits to Jerusalem for the Passover at that age. Any normal child should attain sense of responsibility and obligation at the age of twelve. When the children of Christian homes fail to confess Christ at or before that age, there should be much prayer and heart searching with parents as to the cause.

**"When they had fulfilled the days" (v. 43).** Jewish life was relieved of monotony by the sacred feasts which demanded a journey to Jerusalem. Patriotism was sustained, and the social life of the nation guarded by these divine arrangements for worship.

**"Jesus tarried \* \* \* Joseph and his mother knew not of it" (vv 43, 44).** It is difficult not to charge Joseph and Mary with carelessness regarding Jesus. Perhaps if we discern more fully the social intimacies of family groups on such occasions we would find it easy to understand their thought that he must be "among their kinsfolk and acquaintance." The instance, however, illustrates the too frequent attitude of parents in lack of definite knowledge concerning the location of their children.

**"They found him in the temple" (vv. 45, 46)** We may well try to picture the anxiety of Joseph and Mary in their three-day search for Jesus. The Heavenly Father, however, had an absolute care for His Son. Jesus followed the deeper longings of His heart, and thus tarried longer in the place of worship than did His parents. His occupation was the natural one of seeking truth from the doctors of the law in the temple court.

**"Hearing them and asking them questions" (v. 46).** Jesus furnishes us a model of the true pupil or student. Attentive hearing furnishes a channel for truth. Asking questions opens new avenues.

**"All that heard were astonished" (v. 47).** Jesus had a wisdom beyond His years, and yet perhaps not beyond what should be the normal attitude of childhood to truth. It is evident His questions and answers were not characterized by youthful impertinence, but by "understanding" and wisdom.

**"Son, why hast thou thus dealt with us?" (v. 48).** These words furnish a window into the heart of Mary. The shadows of sorrow are manifest, but out of these comes the voice of mystery.

**"How is it that ye sought me?" (v. 49).** Consciousness of His relationship to the infinite Father is shown by these words. Jesus here chides His mother for not having sensed that He would be found in the temple, and engaged in the things of the Heavenly Father.

"They understood not the saying which he spake unto them," because they understood not His relation to the Heavenly Father.

**"And he went down with them and came to Nazareth" (v. 51).** We are here introduced to the eighteen silent years of our Lord's career, years in which He was the model son, and friend, and worker, of a village community. We know that He worked at the carpenter's bench. We may suppose that He attended all annual feasts, and was a model of human character. Perhaps one of the joys of the heavenly life will be to know the history of these silent years.

**"Jesus increased in wisdom and stature, and in favor" (v. 51).** The features of normal growth are here described. Enlargement of mind accompanied increase of stature, while His character made increasing appeal to both God and man. The supreme loveliness of Jesus was an appeal to both heaven and earth.

**"And beside this giving all diligence" (I Pet. 1:5-8).** Under figure of producing a divine harmony in the music of life, believers are urged to touch every string of emotion and activity in the proper way, so that all the notes in the music of spiritual life may be blended. It is easy to thump one string of an instrument or to pound one key, but to produce harmony in a prolonged symphony or oratorio, is a different matter. The Christian is to be a diligent student in the music school of Christ. Faith, virtue, knowledge, self-control, patience, godliness, brotherly kindness, love, are the notes that must be blended for the song of a Christ-honoring life.

## MEDITATION

"Religion has had, for at least a generation, too little a place in our institution of learning. Higher education long ago came to be a synonym for mere intellectualism. Then we realized that the student had a body as well as a mind, and we began in a systematic way to lay proper stress on physical development. So far so good; but we have hitherto neglected the soul. We have starved our students spiritually. We have no right to expect anything but the disproportionate and unsymmetrical product that has been developed. I am insisting that true Christ-likeness is the goal of education, and I am deploring a system which emphasizes the mind and body to the neglect of the soul. Would that we had not forgotten that 'holiness' means 'wholeness.' Were it not so, I could say without any danger of being misunderstood that the highest education aims to make holy men."—George Wharton Pepper in the "Y. M. C. A. College Bulletin," February, 1918.

Mr. and Mrs. Ralph C. Norton coming from the Belgian Front to Eagles Mere and Mt. Lake Park Conferences



## Foreign Mission Department

### A PERIL AND A PRAYER

By Rev. Edmund F. Cook, D. D.

The American people have been brought by the exigencies of war and the call of the government in its need of men and money, to the practice of self-denial, self-sacrifice and liberality in giving, unprecedented in our history. Splendid has been the response of her citizenry to the nation's call for men and money. Both are being offered without stint. Magnificent has been the response of the masses to the call for money for Belgian and Armenian relief, for the army work of the Red Cross, the Y. M. C. A., the Y. W. C. A., the Salvation Army and for the Army Work of the churches. This universal and ready response of the American people indicates what is possible when love, loyalty, courage, pity or compassion stirs the soul. Love of liberty and loyalty to our great government and to the high principles for which the nation fights has brought immediate and generous response to every demand the government has made. In the great school of war we are learning lessons of great moral value.

The peril is that after the war we may lapse again into the softness and needless self-indulgence of other days. Weary of self-restraint and self-denial, it will be easy to rush again to the frivolities and pleasures of the world and to the luxurious living, to which the American people have become so accustomed.

In such a return to selfishness, self-indulgence and self-love, there are imminent perils to our nation and to the cause of Christ. Against such a peril our people must be protected. This can best be done by keeping before them the cause of foreign missions. It alone of all human enterprises carries the full moral equivalent of war. It alone makes an appeal equal to that of war, to love, to loyalty, to courage and self-sacrifice. The missionary enterprise alone presents the utmost appeal of love to God and of love to our fellow-men. It develops as no other obligation or activity the sense of the fatherhood of God and the consciousness of the brotherhood of man. If we would preserve in the heart of this nation the finest, the noblest, the best products in human character of this great war, we must make of America a great missionary nation, fired with a passion for world-wide service. To this end the churches of America must be held to a vision of the Master's missionary

program for the world. They must be led to see that victory for the Allies is but a partial victory, and the world-wide peace which the Allies demand but a temporary peace, unless we hold the salient already driven into heathen darkness, and resolutely drive on to fullest success in the foreign mission enterprise.

There is no possible basis of permanent world-peace which does not take account of Christ and His Kingdom on earth.

During this great world struggle and after the war, the churches must be brought into a deeper sense of loyalty to Jesus Christ, and under an abiding sense of obligation to Him to vindicate His Word and to proclaim His truth unto the ends of the earth. The new awakening of the nations by reason of the war, the new alignment of the nations after the war, the miraculous results of modern missions, the new questions in the mind of the heathen world concerning the religion of Jesus, and the almost universal receptivity of non-Christian peoples, all tend to emphasize the necessity of a continuance in the practice of those high virtues which we are learning in war, to the end that Christ's Kingdom may be hastened in the earth.

The missionary enterprise is so difficult, so immense, so far-reaching in its influence, so many-sided in the character of its work, as to demand for its prosecution heroic offers of life and gifts of immense sums of money. To supply this need and avoid slacking in this, the greatest of all enterprises, the American church must learn still more lessons in Christian liberality. She must learn yet more and more the lessons of self-denial and personal sacrifice. The resources of Great Britain and Europe are being exhausted in this great war. America alone is likely to come out of the gigantic struggle with men and money enough for the demands of the modern missionary enterprise. If these resources in men and money are made available to missions and the cause go on unchecked and unhindered, the church must practice a liberality far beyond anything we have ever known.

In the work of training the Christian forces of America in the larger sympathy and liberality now demanded, the pastor of today has a great responsibility. He surely must have a vision of need and opportunity, a realization of the bigness and urgency of the task, and a recognition of our ability to meet every demand. He must have a power of leadership that will enable him to mobilize, train and

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deliver the forces under his hand for the prosecution of that great task to which Christ has set His church. The day of supreme opportunity in missions approaches. A merciful Father is permitting us to learn in the awful school of war, lessons of paramount importance to His church and to His world.

We must not return to the old ways. We must go on learning how to love and how to sacrifice. We must turn to account in His service the higher lessons we are learning in the school of war and suffering. The pull of the world is to luxury and ease. Let all the people pray: God save us from our peril.

### THE CRY FROM THE FOUR WINDS

"How long is it," asked an old Mohammedan woman in Bengal, "since Jesus died for sinful people? Look at me, I am old, I have prayed, I have given alms, I have gone to the holy shrines, I am become as dust from fasting, and all this is useless. Where have you been all this time?"

That cry was echoed from the icy shores of the farthest northwest territory. "You have been many moons in this land," said an old Eskimo to the Bishop of Selkirk, "did you know this good news then? Since you were a boy? And your father knew? Then why did you not come sooner?"

It was heard in the snowy heights of the Andes. "How is it," asked a Peruvian, "that during all the years of my life I never before heard that Jesus Christ spoke those precious words?"

It was repeated in the white streets of Casablanca (North Africa). "Why," cried a Moor to a Bible-seller, "have you not run everywhere with this Book? Why do so many of my people not know of the Jesus whom it proclaims? Why have you hoarded it to yourselves? Shame on you."

It is the cry from the four winds, How shall we answer it? (Selected from "The Bible in the World"). Read Proverbs 24:11, 12.

Fifty thousand boat-people in Hong Kong harbor. Three hundred thousand boat-people in Canton harbor. Approximately 1,000,000 on the waters of South China. The gospel is practically unknown among them. They are hard-working people, but poor and despised. None of the women, very few of the men, can read or write. They live entirely on the water and have no social dealings with the land people. Eight years ago the "South China Boat Mission" began work among them. Four boats are now in operation as floating chapels, in charge of a number of native workers and two foreign missionaries.—"South China Boat Mission Bulletin."

### TOO GOOD TO HEAR ALONE

A missionary visited some Singhalese villages in Ceylon. Stopping one day at a house, only one woman was to be seen. The missionary sat down and talked with her. Suddenly the woman sprang up and said: "This is too good to hear alone; I must find some other women." In a short time she returned with five.

"Too good, this Word, to hear alone," thus thought Samaria's daughter standing by the well; And hastening village-wards she quickly brought Others to hear what Jesus had to tell.

"Too good to hear alone, and I must share With other folks the gladness of this Word."

So spoke a daughter of Ceylon, who ne'er Before the gospel of God's grace had heard.

And we, who know the power of Jesus' name And countless precious gospel blessings own Can we account ourselves as free from blame Whilst myriad souls in heathen bondage groan?

Oh, may these women make us feel some shame And deem that Word "Too good to hear alone."

—(Selected.)

The Third Annual Missionary Rally of the Moody Church, Chicago, was held in the commodious, although temporary, tabernacle, at the corner of North Avenue and North Clark Street, from Wednesday, May 29, to Sunday, June 2. These rallies have been held each year since Rev. Paul Rader became pastor of the church, and each rally has been better than anything preceding.

The number of foreign boards represented this year was fifteen, and the number of missionaries and representatives from these various boards was thirty-three. There was an estimated attendance of 15,000. The number of new volunteers was 202. The number of volunteers a year ago was 177, and in 1916, 236, making a total of 615 young people who, during the three years have offered themselves for work in the foreign field.

On the closing day of the rally, a special offering was taken for foreign missions, amounting to over \$30,000. Mr. Percy James is chairman of the missionary committee, and under his administration during the past year the work of the church along this line has greatly advanced. A volunteer class meets every Saturday evening, in which excellent service by way of preparation for the foreign field is carried on.

In a late letter Mr. S. G. Inman says: "One of the most difficult situations that the United States faces in winning the war—I speak in the large—is winning the Latin American republic to a Christian program for the maintenance of real democracy on this continent. There is no place in the world where the struggle is more intense than it is today in Argentina, one of the most important of all the neutral nations."

Dr. J. Stuart Holden, Rector St. Pauls, London, expected at Eagles Mere and Mt. Lake Park Conferences

## For Sermon and Scrap Book

### THE ALL-SEEING EYE

#### A Suggestion for a Talk to Children

"Thou God seest me."—Gen. 16:13.

#### Introduction:

1. God Sees Your Heart.
2. God Sees Your Life.
3. God Sees You in the Dark.
4. God Sees You in the Crowd.
5. God Sees You When Alone.
6. God Sees You Everywhere.
7. God Sees You Always.

—J. H. Wilson.

### THE LORD'S SUPPER

"For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread," etc. 1 Cor. 11:23-26.

#### I. It is a Divine Ordinance.

"I have received of the Lord that which I also delivered." Instituted by Jesus Christ, based on God's authority and sanction, therefore obligatory.

#### II. It is a Symbolical Ordinance.

"Took bread."

Bread broken and wine poured out, typical of Christ's body bruised and His blood shed for our redemption. Our eating and drinking show forth our actual participation in the benefits of His death.

#### III. It is a Commemorative Ordinance.

"In remembrance of him."

Of His person, love, sufferings; their end and design.

#### IV. It is a Professional Ordinance.

"Do show forth the Lord's death."

Our faith in, our hope through, our love and obedience to Christ, our separation and distinction, all manifested in our remembrance of the event.

#### V. It is a Christian's Social Ordinance.

It is the family gathering of Faith's household, all the spiritual kindred of Christ (Mark 3:35).

#### VI. It is a Perpetual Ordinance.

"Till he come."

Christ's death retains its power to all unbelieving sinners. The gospel will be preached, prayer made, salvation's streams flow and the Lord's sacrifice perpetuated until He come a second time, without a sin-offering for His people.

It is not by searching thou canst find God  
—it is by following Him.—George Matheson.

### THE BLESSED DEAD

"Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."—Rev. 14:13.

The text states a condition, describes a character, and assigns a reason.

#### I. The Condition.

"Blessed," that is, happy, satisfied, at peace, utmost capacity for happiness gratified. Everywhere life is conditioned by death. Every advance in life necessitates death.

#### II. The Character Described.

"Which die in the Lord." The blessedness announced is the result of character and conduct, the character developed and made manifest by the conduct during life. Life's great end is to make us like, and pleasing to, Christ. If life does this for us, we get the best out of it, and our life is completed whatever be the number of our days.

#### III. The Reason Assigned.

"That they may rest from their labours; and their works do follow them."

1. Blessed in themselves, being at rest. The weariness of physical labor, the strain of spiritual conflict—all things of the past.

2. Blessed in their recompense. "Their works do follow them." While the price of their purchase and their title to heaven depends absolutely upon the blood of Christ, their works follow as the satisfactory evidence of having lived to, and died in, the Lord.

3. Blessed in their influence upon the living. While all their personal labor ends with life, the influence of that life tarries with the living, so that, while dead, they still live. Continuing, lasting power for good is the legacy of the world of all who "die in the Lord."

—Henry B. Warring.

### LAW AND GRACE

Some one has compiled the following, which beautifully describes the contrast between law and grace:

The Law was given by Moses.

Grace and truth came by Jesus Christ.

The Law says—This do, and thou shalt live.

Grace says—Live, and then thou shalt do.

The Law says—Pay me that thou owest.

Grace says—I frankly forgive thee all.

The Law says—The wages of sin is death.  
 Grace says—The gift of God is eternal life.  
 The Law says—The soul that sinneth, it shall die.

Grace says—Whosoever believeth in Jesus, though he were dead, yet shall he live; and whosoever liveth and believeth in Him shall never die.

The Law pronounces—Condemnation and death.

Grace proclaims—Justification and life.

The Law says—Make you a new heart and a new spirit.

Grace says—A new heart will I give you, and a new spirit will I put within you.

The Law says—Cursed is every one that continueth not in all things which are written in the book of the law to do them.

Grace says—Blessed is the man whose iniquities are forgiven, whose sin is covered; blessed is the man to whom the Lord will not impute iniquity.

The Law says—Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength.

Grace says—Herein is love; not that we love God, but that He loved us, and sent His Son to be the propitiation for our sins.

The Law speaks of what man must do for God.

Grace tells of what Christ has done for man. The Law addresses man as part of the old creation.

Grace makes a man a member of the new creation.

The Law bears on a nature prone to disobedience.

Grace creates a nature inclined to obedience.

The Law demands obedience by the terror of the Lord.

Grace beseeches men by the mercies of God.

The Law demands holiness

Grace gives holiness.

The Law says—Condemn him.

Grace says—Embrace him.

The Law speaks of priestly sacrifices offered year by year continually, which could never make the comers thereunto perfect.

Grace says—But this **Man**, after he had offered one sacrifice for sins forever . . . by one offering hath perfected forever them that are sanctified.

The Law declares—That as many as have sinned in the Law, shall be judged by the Law.

Grace brings eternal peace to the troubled soul of every child of God, and proclaims God's salvation in defiance of the accusations of the adversary. He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into judgment (condemnation), but is passed from death unto life.

## ARE YOU A FIT PREACHER?

Luther's list of the qualifications of a preacher was as follows:

1. He should be able to teach plainly and in order.
2. He should have a good head.
3. Good power of language.
4. A good voice.
5. A good memory.
6. He should know when to stop.
7. He should be sure of what he means to say.
8. And be ready to stake body and soul, goods and reputation, on its truth.
9. He should study diligently.
10. And suffer himself to be vexed and criticised by everyone.

## IF I WERE A MINISTER

By a Layman

If I were a minister, and did not already have that power, I would seek to be endued with power from on high, for without this power no minister is fully equipped to preach the whole gospel of Jesus Christ, no matter how good an education he may have. Read Luke 24:45-49; Acts 1:8.

I would preach the whole gospel in such a way that all would be able to understand it, and back it up with a life that would be an example to all who are seeking to know the truth (John 8:32).

I would make it my business to visit the members of my parish in their homes, without waiting for an invitation to do so; also those who do not belong to any church (Luke 19:5, 6). And I want to say that, although contrary to the belief of some ministers, the people look for this, and expect him as shepherd of the flock to look after his sheep (John 21:15-17).

I would not ask any of my members to do anything I would not be willing to do myself, but would insist on them doing any duty they may be called upon to do.

I would insist on all members and their families attending all means of grace; it is a duty they owe to their God; it will help them spiritually; it will encourage the minister himself.

I would know no man when in the pulpit, but would preach the whole truth without fear or favor from anyone. A minister who will do this will be honored and supported by both saint and sinner.

I would minister to the spiritual needs of the people, knowing that God will take care of my temporal needs if I trust Him and do His will (Luke 10:7 and 6:38).

I would endeavor to do my duty, as stated in God's Word (Isa. 58:1; Ezek. 3:17-21; 2 Tim. 4:1-5).—"The Evangelical."

### A GUIDE AT HAND

A countryman was found wandering about the streets of a great city in a state of bewilderment. He had been wandering for hours, and was miles away from the place to which he had started. He afterwards confessed that, all the while, he had in his pocket a guide to the city, but had not taken the trouble to look into it. The book was entirely reliable, and would have shown him the way, if he had done his part. The Spirit speaks to man through the Word, but not through the covers of an unopened Bible.

### WHERE TO PLACE CONFIDENCE

A young man, distressed about his soul, confided in a friend. The friend said: "Did you ever learn to float?" "Yes, I did," was the surprised reply. "And did you find it easy to learn?" "Not at first," he answered. "What was the difficulty?" his friend pursued.

Well the fact was I could not lie still; I could not believe or realize that the water would hold me up without any effort of my own, so I always began to struggle and, of course, down I went at once." "And then?" "Then I found out that I must give up the struggle and just rest on the strength of the water to bear me up. It was easy enough after that; I was able to lie back in the fullest confidence that I should never sink." "Is not God's Word more worthy of your trust than the changeable sea?"—"Christian Advocate."

### SIZING UP THE PREACHER

Not infrequently it is our privilege, says "The Watchman-Examiner," to speak a good word for some brother minister in answer to the inquiries of pulpit committees. Occasionally, however, a committee lays a heavy task upon us. We do not blame a church for wanting to know all about a man who is being considered for the pastorate. Only today we have answered a letter from a pulpit committee seeking information concerning one of our beloved friends in the ministry. As a matter of interest to ministers we have decided to publish these inquiries here:

Give us a line on his personality in and out of the pulpit? What pastorates he has had and their length? What family has he? His age and birthplace? His height and weight? What success he has had with young people, Sunday-school and the men of his church? What are his views on missions? Is he an out-and-out Baptist? Does he love people better than books? Would he be an inspiration to young men and young women in their individual development? What is his type of preaching? Does he preach Christ or Emerson? What is the size of his present church, congregation, Sunday-school and young people's society? What are his weaknesses? Does he take any interest in the finances of the church? What salary is he getting? Does his wife in any way detract from his ability?

How do you measure up to this standard?

### PUTTING THE REASONS DOWN

I have heard of a man who said he was going to decide the question of becoming a Christian in a reasonable way, and that he would write down on one piece of paper all the reasons why he ought to be a Christian, and on another all the reasons why he ought not to be a Christian, and then would weigh the matter in a rational way and decide like a reasonable man. And so he began. He wrote first the reasons why he ought to be a Christian, and his pen just flew down the paper and up on the other side until it was full of reasons; and then he began with the reasons why he ought not to be a Christian. He put down the figure one, and there his pen stopped. He could not think of one single good reason why he ought not to be a Christian. And you can't either!—There are no such reasons.—J. Wilbur Chapman.

### HEAVEN

Heaven is character as well as location. A man who loves the things that God loves is in heaven even now, and heaven is in him.

Hallyburton wrote:

"I shall shortly get a different sight of God from what I have ever had, and shall be made meet to praise Him forever. Oh! how I wonder at myself that I do not love Him more, and that I do not admire Him more. What a wonder that I enjoy such composure under all my bodily pains, and in the view of death itself. What a mercy that, having the use of my reason, I can declare His goodness to my soul. I long for His salvation. I bless His name. I die rejoicing in Him. Oh that I was where He is! If there be such glory in His conduct towards me now, what will it be to see the Lamb in the midst of the throne?"

"Blessed Be God That Ever I Was Born!"

### HELL

A man who hates the things that God loves is in hell even now, and hell is in him.

Voltaire wrote:

"In man there is more wretchedness than in all other animals put together. He loves life, and yet he knows that he must die. He spends the transient moments of his existence in diffusing the miseries which he suffers; in cutting the throats of his fellow-creatures for pay; in cheating and in being cheated; in robbing and being robbed; in serving that he may command; and in repenting of all he does. The bulk of mankind are nothing more than a crowd of wretches, equally criminal and unfortunate; and the globe contains carcasses rather than men. I tremble at the review of this dreadful picture, and

"I Wish That I Had Never Been Born!"

—Selected.



## The Evangelistic Field

### SUGGESTIONS TO OUR CORRESPONDENTS

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 10th of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

J. H. Dew reports good meetings at Greensboro, N. C., and Baltimore, Md.

The Franklin-Leonard Party report a successful meeting with the Methodist church at Dedham, Ia.

John W. Erskine writes: "Our meetings at Austin and Greenleaf, Mich., closed with good results. The majority of the converts were men."

H. P. Dunlop and wife have been in a union revival at Waldron, Mich., where there is an unusual interest and many conversions reported.

W. C. Moorman reports a number of revivals the past season. He has open dates for July and may be addressed at Siloam Springs, Ark.

The Vom Bruch Party closed a two weeks' meeting at Bethany Baptist Church, Chicago, with over 200 decisions reported. They next went to Wolverton, Minn.

Hart and Magann have conducted a union campaign at Rogers, Ark. At the time of writing the crowds were very large and prospects for the meeting good.

Mrs. C. E. Haley-Roberts has returned from a trip to the East, where she reported many conversions, and in the latter part of June she was working at Springfield, Ill.

Rev. R. E. Cornelius, pastor First Baptist Church, Groesbeck, Tex., sends us a report of a good meeting conducted by M. F. Ham. Mr. Ham has been instrumental in raising large funds in each of his campaigns for the Red Cross, Liberty Bonds, etc.

Dr. Charles T. Wheeler, who assisted the Salvation Army in raising upwards of \$100,000 for the war work, sailed for France June 1, where he will remain until September.

The Reid-Troy evangelistic party report a good season on the Pacific Coast. They held four meetings in Portland, Ore. Dr. Reid will supply Dr. Hinson's church during July and August.

Steve Burke and Harry Loes report meetings at Coffeeville, Miss., three churches uniting. A very encouraging meeting was held and the evangelists received a return call. They next went to Hernando, Miss.

Rev. A. K. Black, pastor Mt. Sinai Baptist Church, Port Lavaca, Tex., writes that Evangelist McPherson (colored) has been holding meetings with good results, and the meetings are attended by both white and colored people.

Thomas and Brooks report meetings at Hansell, Ia., where rainy weather hindered somewhat, yet the results were encouraging, with fifty conversions and seventy-five re-consecrations.

R. H. Moon, superintendent of Union Gospel Center, Flint, Mich., recently issued a call to prayer on behalf of an undenominational evangelistic campaign for Flint, and the Union Gospel Center has undertaken to be responsible for the work.

Calvin P. Curry, of Siloam Springs, Ark., has recently become a member of the Hobson-Curry evangelistic party. Mr. Hobson is well known to our readers, and Mr. Curry has had large experience as a gospel singer and chorus director. Mail will reach them at Siloam Springs, Ark., or Pasadena, Cal.

G. O. Rogers, superintendent of the Rock Island (Ill.) Rescue Mission, sends us a report that the Mission has leased new quarters. The building is being remodeled and redecorated, and special provision made for caring for converts, including rest room, dormitory, shower baths, etc. Mr. Rogers at one time secured a term at The Moody Bible Institute secured a term at The Moody Bible Institute tian Workers Magazine." His many friends will be glad to know that the Lord is blessing his work in the Mission.

"The Gospel For Today," by Dr. Henry Ostrom at Mt. Lake Park Bible Conference

The seventh annual Keewahdin Bible Conference will be held at Port Huron, Mich., July 14-21, inclusive. Among the speakers are Rev. A. B. Winchester, D. D., Toronto; Rev. P. W. Philpott, Hamilton, Canada; Rev. L. S. Chafer, New York; Rev. George E. Guille, of The Moody Bible Institute, and Marcus Scott, Canada.

J. Clarence Greene has started on a unique auto tour to the Pacific Coast. He was given an automobile by Dr. Brumme, of Cooksville, Ill., and the other expenses of his trip are to be paid by other friends. Before starting on the trip he had printed enough Scripture posters to place one every three miles on the journey. He requests prayer for this trip.

H. L. Stephens writes that they had a very fine campaign in Kitchener and Waterloo, Ontario, Canada. Over 1,000 professed conversion and came out for consecration. The ministers were very earnest and joined heartily in the movement. As a result of Mr. Stephens' campaign, "The Christian Workers Magazine" is glad to report several new subscribers from the above towns.

Fred T. Mills has been doing a work of faith among the 22,000 Jews of Portland, Ore., during the past two years. Large quantities of gospel tracts in Hebrew, Yiddish and English have been distributed, besides preaching the gospel. He hopes to open a mission hall and reading room in the Jewish district as soon as funds are received. His address is P. O. Box 25, Portland, Ore.

Dr. John H. Elliott, having severed his connection with the Northwestern Bible School at Minneapolis, Minn., will act as pastor of the Grace Presbyterian Church, Minneapolis, in the absence of Dr. McLeod, who temporarily is working for the National Service Commission of the Presbyterian Church. In the fall Dr. Elliott plans to resume his evangelistic work. His home address is Excelsior, Minn.

The Moody-Hobbs-Tovey party closed their campaign at Picher, Okla., the first of its kind, in that city. Five hundred decided for Christ and seven hundred Christians, who did not belong to any local church, were influenced to join some church. Four churches were organized, two of which are now erecting their own church buildings. Miss Ruby Heath, Bible teacher and visitor, is associated with the party.

The Aldrich evangelistic party reports an encouraging tabernacle campaign at Minne-

apolis, Minn. They started with a group of seven churches in one section of the city, which was followed by five consecutive tabernacle meetings. The services were well attended and the standard of invitation was held rigidly high, and the number of converts has cheered the hearts of preachers and workers of the churches that co-operated.

The twelfth session of the Lake Orion (Mich.) Bible Conference will be held on Bellevue Island, Lake Orion, August 3-11. The following speakers are engaged: Rev. Dr. W. H. Griffith Thomas, of Toronto; Rev. Dr. J. C. Massee, Dayton, O.; Rev. John C. Page of the Moody Bible Institute; Rev. Dr. Murdoch MacInnis, of Syracuse, N. Y.; Mrs. C. E. Hillis, of Glenwood, Ia.; Rev. Dr. Perry V. Jenness, of Denver, Colo., and others. Write F. A. Wyckoff, 685 LaSalle Gardens, Detroit, for information.

W. W. Hadley has accepted the position of Assistant Superintendent of the City Rescue Mission at Grand Rapids, Mich., of which Mel



W. W. Hadley

Trotter is Superintendent. Mr. Hadley was converted at the Pacific Garden Mission, August 14, 1915, and since giving himself to the Lord has been greatly blessed in his Christian life. On October 1, 1916, he accepted a position as night clerk at the information desk of The Moody Bible Institute, from which position he was promoted to the accounting department, leaving this to take up his new work. He has been active in Christian work, particularly in the missions in Chicago and as a member of the Moody Tabernacle Usher Band, and he has had the privi-

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lege of leading several of his old comrades in sin to Christ. Early in life he was manager of the Western Union Telegraph Company at Marietta, O., being promoted from that station to Parkersburg, W. Va., but lost his position on account of drink. The prayers of his many friends in Chicago and The Moody Bible Institute go with him as he takes up his new work at Grand Rapids.

### FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointments in their prayers.

Andrews and Curry—July, Polo, Mo.; Aug., Batesburg, S. C.  
James A. Armstrong Party—July, Braddyville, Ia.; Aug., Elmo, Mo.

J. F. Bailey Party—Aug.-Sept., Coolville, O.  
Daisy Douglas Barr party—July 23-Aug. 3, Bethany Park, Ill.; Aug. 10-20, Thousand Islands.

Chester Birch—Summer months, Chautauqua Work.  
John E. Brown Party—May-July, Wichita Falls, Paris, Tyler, Texas.

Steve Burke and H. D. Loes—July, Corinth, Miss.; Aug., Charleston, Miss.; Sept., Louisville, Miss.  
Callis-Grenfell Party—July, Mitchell and St. Lawrence, S. D.; Aug. Wilmore, Ky.; Sept. 1-10, Kincaid, W. Va.

Norman H. Camp—July, Calgary, Alta., Can.  
D. L. Coale—July, Alba, Tex.; Helena, Ark.  
James Colville—July, Erieside, O.

John W. Erskine—Until July 7, Edgett, Mich.; Sept. 23-Oct. 13, Lake City, Mich.

R. A. Hadden—July, Erieside, O.  
Ham-Ramsey party—July 23, Blooming Grove, Tex.; Aug. 20, Groesbeck, Tex.

I. E. Honeywell Party—July, Des Plaines, Ill.; Sept.-Oct., Peterborough, Ont.

N. W. Jennings—July, Oak Hill, W. Va.  
Andrew Johnson—July 7, Camargo, Ill.

E. DeWitt Johnston Party—June-July, Wingham, Ont.  
Bob Jones party—July, Gadsden, Ala.

Klein-Clark Party—July 7, Van Buren, Ark.  
John M. Linden—May 26-July 7, Duluth, Minn., with the Sunday Party.

Lindgren and Erwin—Sept., Pochahontas, Ia.  
John H. McCombe Party—Aug. 2, Dempster Grove, N. Y.; Aug. 16, Trenton Falls, N. Y.

W. C. Mealing and wife—Aug., camp meeting, Pennsylvania; Nov., Millville, N. J.

Moody-Hobbs-Tovey—July, Commerce, Okla.; Aug.-Sept., Bloomfield, Mo.; Sept.-Oct., Chula, Mo.

W. P. Nicholson—Until July, California.  
Dr. French E. Oliver and party—Aug. 4, Winnipeg, Man.

F. H. Ream—July, Cameron, Mo.  
Milton S. Rees—July 7, New York City; Aug. 11, Worcester, Mass.; Sept. 15, Franklin, N. H.; Oct. 20, Wheeling, W. Va.

Reid-Troy Party—Sept.-Oct., Portland, Ore.; Apr., 1919, Bellingham, Wash.

Myrtle M. Saylor—July, Kilduff, Ia.; Sept., Millersburg, Ia.; Oct.-Nov., St. Lawrence, S. D.; Nov.-Dec., Kalona, Ia.

William A. Sunday Party—Until July 7, Duluth, Minn.  
Franklin W. Swift—July, Menville, Ia.; Aug., Bronson, Ia.; Sept., DeWitt, Ia.

Taylor and Preston—July 7-Aug. 4, New Richmond, Wis.

W. A. Tetley—July, Eminence, Mo.  
W. Leon Tucker—July, Erieside, O.  
A. G. Voight—June, Stanton, N. D.; July, Armel, Colo.; Aug., Conway, Mo.

The Vom Bruch Party—June-July, Chicago, Ill.; Sept., Centralia, Mo.

E. L. Wolslagel—July 7, Jackson, N. C.; July 21, Fountain Inn, S. C.; Aug. 4, Brevard, N. C.; Aug. 25, Harrodsburg, Ky.; Sept. 8, Johnson City, Tenn.; Sept. 29, New Bern, N. C.; Oct. 20, Lawrenceburg, Ky.

Zoller and Sutherland—July 7-28, Mackinaw City, Mich.; Aug. 4-25, Shelby, Mich.; Sept. 1-22, Park City, Utah; Sept. 29-Oct. 27, Salt Lake City, Utah; Nov. 3-24, Milford, Utah.

### FORTHCOMING CONFERENCES OR IMPORTANT DATES

Bible Conference, Treviso, Pa., Aug. 3-10, 1918.  
Bible Conference, Ocean City, N. J., Aug. 24-Sept. 1, 1918.

Bible Conference and School of Missions, Wooster, Ohio, July 27-Aug. 4, 1918.

Cedar Lake (Ind.) Program for 1918:

Fourth Annual Moody Bible Conference, June 29-July 7.

Rescue Mission Workers Conference, Aug. 14, 15.  
Victorious Fife Conference, Aug. 24-Sept. 1.

Christian Citizenship Conference, Pittsboro, Pa., July 4, 1918.

Christian Workers Conference, Bible School Park, N. Y., July 17-29, 1918.

Christian Workers Conference, Monmouth, Ill., July 19-28, 1918.

Collegeville (Pa.) Summer Assembly, Aug. 5-11, 1918.  
Coolville (Ohio) Camp Meeting, Aug. 22-Sept. 1, 1918.

Eagle's Mere (Pa.) Bible Conference, July 14-21, 1918.  
Erieside (Ohio) Bible Conference, July 19-28, 1918.

Greenlake (Wis.) Summer Gatherings for 1918:  
Baptist Assembly, July 12-21.

Presbyterian Summer School, July 28.  
Bible Institute, July 29-Aug. 11.

Grove City (Pa.) Bible School, Aug. 2-11, 1918.  
Interchurch Federation Summer School, Williams Bay, Wis., June 26-July 7, 1918.

International Federation of Christian Workers Convention, Siloam Springs, Ark., July 28-Aug. 11, 1918.

Keewahdin Bible Conference, Port Huron, Mich., July 14-21, 1918.

Ministerial Institute, Montrose, Pa., July 8-25, 1918.  
Montrose (Pa.) Bible Conference, July 26-Aug. 4, 1918.

Mountain Lake Park (Md.) Bible Conference, July 28-Aug. 4, 1918.

Muskingum Bible Conference, New Concord, Ohio, July 26-Aug. 4, 1918.

Northfield (Mass.) Summer Gatherings for 1918:  
Young Women's Conference, June 25-July 2.

Summer School for Women's Foreign Missionary Societies, July 9-17.

Ocean Grove (N. J.) Camp Meeting, Aug. 23-Sept. 2, 1918.

Women's Summer School of Home Missions of the East, July 17-24.

Summer School for S. S. Workers, July 20-27.

General Conference for Christian Workers, Aug. 2-11.

National Convention of the Brotherhood of St. Andrew, Aug. 14-21.

Old Orchard Beach (Me.) Conference, Aug. 2-12, 1918.

United Evangelical Camp Meeting, Lewisburg, Pa., July 30-Aug. 5.

United Brethren Camp Meeting, Mt. Gretna, Pa., Aug. 6-15.

Victorious Life Conferences, Princeton, N. J., July 20-28; Cedar Lake, Ind., Aug. 24-Sept. 1.

Winona Lake (Ind.) Program for 1918:  
Biological School, June 15-Aug. 16.

Evangelistic Service, June 30-July 14.

Bethany Older Girls Conference, July 4-7.

Chautauqua Program, July 7-Aug. 15.

Presbyterian Young People, July 10-16.

Bethany Girls Camp, July and August.

Bible School, July 8-Aug. 2.

Summer School, July 8-Aug. 16.

Red Cross School, July 8-Aug. 16.

Conference Against Crime, July 22-24.

Jewish Conference, Aug. 2-4.

Christian Citizenship Institute, Aug. 4-15.

(Continued on page 920)

Lectures on "Demonology," by Rev. Jos. W. Kemp, Mt. Lake Park Bible Conference

## Book Notices

Any book favorably mentioned below may be secured at price named from the Bible Institute Colportage Association, 822 North La Salle Street, Chicago.

**The Inevitable Alternative**, by Rev. A. T. Pierson, D. D.

This is a logical argument, based on Scripture, for everlasting punishment.

24 pages. 5x7¼ inches. Bible Institute Colportage Association, 822 N. LaSalle St., Chicago. 10 cents.

J. H. R.

**"Behold He Cometh,"** by Rev. J. Stuart Holden, D. D.

This is a collection of four addresses of the author on the subjects, "Is Christ Coming Again?" "Where Are the Signs?" "What Is to Take Place?" "Who Are Ready?"

Dr. Holden was one of the signers of the manifesto issued by distinguished ministers of London some months ago, calling attention to the bearing of prophecy on the great war. This small volume would give to any one not familiar with the subject a very fair view of the premillenarian doctrine as held by a rapidly increasing number of thoughtful Bible students.

77 pages, 5x7½ inches. Morgan & Scott, Ltd., London. 2 s.

J. H. R.

**Faith, War and Policy**, by Gilbert Murray.

This is a volume of fifteen addresses and essays on the European War and British politics. Those who desire to get an English university man's viewpoint upon such vital questions as, "Can war ever be right?" "The evil and the good of war," "The sea policy of Great Britain" and "Ireland," should read this book which is so clearly and interestingly written.

The author is evidently a strong pro-American, and his words, written about us before we entered the war, are fair and cordial. When uttered, America was decidedly below par in the estimation of the British public.

255 pages. 7x4¾ inches. Houghton Mifflin Company, Boston and New York. \$1.25 net.

E. O. S.

**What About Evolution?** by Rev. W. H. Griffith Thomas, D. D., of Wycliffe College, Toronto.

Our readers, and especially those who are pastors and Sunday-school teachers, should obtain a copy of this booklet by all means. It is a reprint, with revision and additions,

of what Dr. Thomas wrote some time ago for "The Sunday School Times." It may be recalled by some that this magazine referred editorially to those articles at the time they appeared without knowing that Dr. Thomas wrote them. We thought them to be the best on that subject which we had seen in condensed form, and our judgment is strengthened by the present publication.

The Bible Institute Colportage Association, 822 North LaSalle street, Chicago. 10 cents.

J. M. G.

**The Unshaken Kingdom**, by Henry C. Mahie, D. D., LL. D.

Here is the one book in a thousand. Its author unites the heart of the missionary with the brain of the philosopher and in this series of lectures has given us of his best. Indeed, these lectures contain the essence of Dr. Mahie's distinctive message on such subjects as "The Cross," "The Cure of Agnosticism," "Method in Soul-Winning," and "The Missionary Enterprise." The chapter on "The School of Christ" might well be written in letters of gold in every institution of learning. It points out that man is not intellect alone and enforces the truth that education which neglects the moral nature is failure. Dr. Mahie's illustrations are apt and thrilling and any one of them is well worth the price of the volume to the preacher. The book is an excellent one to circulate among college students or others who are in the fog of doubt.

180 pages. 5x7½ inches. Fleming H. Revell Company, New York and Chicago. \$1.00 net.

L. W. G.

**A Minstrel in France**, by Harry Lauder.

Would you read a real love story, the story of a man's love for his "One and only boy" and his comrades, in this awful war? Read Harry Lauder's "A Minstrel in France."

"Oh, there's sometimes I am lonely  
And I'm weary all the day  
To see the face and clasp the hand  
Of him who is away.  
The only one God gave me,  
My one and only joy,  
My life and love were centered on  
My one and only boy."

It is the story of how Harry Lauder came to carry his work of cheer and comfort into the British camps, trenches, and hospitals in France. It is interesting from cover to cover.



The quaint Scotch turn of the phrases, the writer's patriotism, and devotion to his countrymen in uniform, make the book wholesome reading in these days. Everyone may profit by reading it, for Americans must "carry on" with Harry Lauder's British, French, and Italians, until the enemies of liberty are taught "they shall not pass!"

338 pages. 5½x8½ inches. Hearst's International Library Company, New York. \$2 net.

M. A. G.

**"What the Prophets Say,"** by Rev. C. I. Scofield, D. D.

The securing of Dr. Scofield to write a series of articles on prophecy was something for which the readers of "The Sunday School Times" will always be grateful to the editor. Now these articles are brought together in a single volume and will be read by a multitude of Christian people who are asking for the linking up of current events in the world with what God says about them in His Word.

There are eleven chapters in the book: "Does the Bible Throw Light on This War?" "The Prophets;" "The Ethical Methods;" "The Messiah;" "The Vision of the Kingdom;" "The Prophetic Ministry of Jesus Christ;" "The Prophetic Message of the Acts;" "Prophecy in the Epistles;" "The Revelation;" "The Last Seven Years of the Age;" "Earth's Golden Age."

A feature of this book to be highly commended is the appearance of practically all the Scripture referred to in foot notes. This was a feature of W. E. Blackstone's book on "The Second Coming of the Lord" that enabled many to immediately see the Scripture proof for the position taken. This volume contains also a Scripture index and a topical index, making it exceedingly valuable as a book of reference.

188 pages, 5x7½ inches, The Sunday School Times Company, Philadelphia. 75 cents, postpaid.

J. H. R.

**"The Prophetic Outlook Today,"** by Rev. E. T. Cachemaille, M. A.

This book, by "a late scholar of the Gonville and Caius College," Cambridge, England, is another of the many publications now appearing on second advent subjects. It is the belief of the author that the full development of the terminal events of the world's history has already begun.

The position of the author as to several subjects involved may be indicated by a few brief quotations: "The man of sin designates a succession of persons, not one alone;" "The real Antichrist has been in our midst for many centuries, close to us, doing exactly

what is assigned to him." The three unclean spirits of Revelation are infidelity, popery and priest-craft, and these correspond to the dragon, the beast and the false prophet. "The beast is the papacy, the whole succession of the Popes of Rome, with their subjects, and the harlot is the Roman Church." The author believes that earthquakes and volcanic fire, which will destroy Babylon, symbolically refer to the Roman Church and literally to the city of Rome.

Probably few interpreters of the Bible in America would agree with the author in his identification of the Antichrist, and very many would oppose his view as to his interpretation of the symbolical or literal Babylon. The book has a topical index.

164 pages, 5x7½ inches. Morgan & Scott, Ltd., London. 3 s.

J. H. R.

**Principal James Denney, D. D., A Memoir and a Tribute,** by T. H. Walker.

The publishers announce this as "a charming biography" and we agree with their estimate. The treatment is topical, dealing with "The Early Years," "The Student," "The Theologue," "The Preacher," "The Professor," "The Author," "The Social Reformer" and "The Man of Affairs." In all it shows us a man of great ability and learning who, to the end, was a deeply evangelical Christian. We say this, even though Dr. Denney accepted some critical conclusions with which conservatives would not agree. Especially did he glory in the Cross, as shown in his great work on the death of Christ. His gifts as an expositor are seen in his valuable works on Thessalonians and 2 works on Thessalonians and 2 Corinthians in Corinthians in "The Expositor's Bible" and on Romans in "The Expositor's Greek Testament." His Studies in Theology first delivered at Chicago University, reveal his power of "making systematic theology human." We could wish that all theologians had mastered the art of simple expression as he mastered it. But while a specialist in theology and New Testament interpretation, Dr. Denney was not narrow in his range of interests. He revelled in the great literature of the world and had he given himself to letters would doubtless have achieved fame in that field. Although somewhat reserved, and even cold, in manner, Principal Denney was truly warmhearted and gave himself unreservedly to the service of the most obscure among his brethren. In his later years he devoted much time to the advocacy of prohibition, first as a war measure, but finally as a permanent policy.

162 pages. 5½x8½ inches. Marshall Brothers, London, Edinburgh and New York. 3s 6d. net.

L. W. G.

Mr. Gaebelein, Dr. Munhall, Mr. Guille, Dr. Ostrom and Dr. Kemp will assist Dr. Gray at Mt. Lake Park Conference

## The Moody Bible Institute of Chicago

### RECENT SPECIAL SPEAKERS AT THE INSTITUTE

Rev. W. H. Griffith Thomas, D. D., Wycliffe College, Toronto, Ontario.

H. B. Dinwiddie, deputy director, Africa Inland Mission.

S. B. Rohold, president, Hebrew Christian Alliance, Toronto, Ontario.

W. M. Danner, American secretary, mission to lepers.

Rev. Henry Hellyer, missionary to the Jews for the Presbyterian Church.

Dr. Max Reich, evangelist, Morristown, Pa.

D. W. Crofts, missionary, China inland mission, Shanghai, China.

Rev. J. L. C. Bates, D. D., superintendent Gospel Tabernacle, Tokyo, Japan.

Rev. Parley E. Zartmann, D. D., secretary Interdenominational Association of Evangelists.

William Henderson, superintendent Shantymeh's Christian Association, Toronto, Ontario.

Prof. Comer M. Woodward, professor of sociology in the Southern Methodist University, Dallas, Tex.

Rev. F. G. Toms, of the China Inland Mission.

Evangelist Sarah C. Palmer.

Mr. John C. Page.

Mr. Merriwether, Ceylon and India general mission.

### RECENT FACULTY ENGAGEMENTS

Dr. Gray—Bible conferences, London, Ontario; Philadelphia, Pa.; Seattle, Wash. He preached at Englewood Baptist Church; gave the address of welcome to the annual gathering of the Hebrew Christian Alliance of America at the Moody Bible Institute Auditorium.

Dr. Fitzwater preached at the First U. P. Church.

Dr. Russell—Boys' meeting, Cook county jail; baccalaureate sermon, Wheaton College.

Mr. Gosnell preached at the First U. P. Church.

Mr. Ketchum addressed the Chicago Hebrew Alliance.

Dr. Cook, missionary addresses—Christian Companionship Club, Moody Church; Lamont M. E. Church; Moody Tabernacle, missionary rally; First M. E. Church, Gary, Ind.; Baptist Young People's Union, First Baptist Church.

Dr. Ralston addressed the Men's Bible Class and preached at the Central Baptist Church,

Columbus, O.; preached at the Brookline Presbyterian Church; at Crerar Memorial and Belden Avenue Presbyterian Churches.

Professors Foss Fellers and Guy C. Latshaw assisted the Seneca County (Ohio) Sunday School Association at its recent annual convention, their work being most highly commended.

### DISTINGUISHED VISITORS

Bishop Y. Hiraiwa, Bishop of the Japan Methodist Church, accompanied by Mr. Misaki Shimadzu, secretary of the Japanese Y. M. C. A. of Chicago, were guests of the Institute



Bishop G. Hiraiwa, Japan

on Saturday, June 8. Special interest attaches to this visit of Bishop Hiraiwa on account of his long and distinguished connection with the Christian forces operating in Japan. He is the only Japanese Bishop, and presides over the Japan Methodist Church, which is a union of the Methodist Episcopal, Methodist Episcopal South, and the Methodist Episcopal Church of Canada, in Japan.

Ten years ago the members of these several church bodies came together under the guidance of a joint commission and effected an organization of the native church. At the time of the organization there were 9,000 Japanese members. Today there are more than 20,000, with more than 3,000 probationers and a Methodist constituency of more than 60,000.

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United States by the Centenary Commission of the joint Methodisms of North America, and will attend numerous missionary conferences to be held under the auspices of that Commission. He is a highly educated, consecrated and efficient leader of the Japan church.

Mr. Shimadzu was converted when a lad under the ministry of Bishop Hiraiwa. He was his pupil when the Bishop was head of one of the Methodist schools, and later, desiring to continue his education in America, came to the University of Chicago, where he took his B. A. degree, and then went to the Union Theological Seminary. After graduation he returned to Chicago for the organization of the Japanese Y. M. C. A. In this enterprise he has scored an unusual success. The association is well organized and splendidly housed at 747 East 36th street.

Rev. Warren Hall Landon, D. D., president of San Francisco Theological Seminary (Presbyterian) at San Anselmo, Cal., was a visitor at the Institute, May 26.

### EVENING CLASSES GRADUATION EXERCISES

At the spring term graduation exercises of the Evening Classes, held Tuesday evening, June 4, diplomas were awarded to 21 women and 6 men for having successfully completed the three years' course. Fifty others, 37 women and 13 men, were given the certificate awarded on completion of the advanced standard course of the Illinois State Sunday School Association.

Before introducing the Rev. John Timothy Stone, pastor of the Fourth Presbyterian Church of Chicago, who had kindly consented to address the graduates in the absence of Mr. E. O. Sellers, the announced speaker, Mr. Henry P. Crowell, president of the board of trustees, who presided, read a letter from Mr. Sellers addressed to the graduating class, telling of a religious war service call which prevented his attendance.

"I congratulate you," wrote Mr. Sellers, "upon the spirit of sacrifice and fidelity which enables you to enter into the pleasures of this occasion and to receive the reward. May the results of your efforts be that much fruit shall be borne in the Master's name. I rejoice that I have had any part in this past three years, and take great pleasure in the privilege of signing your diplomas as a testimony of my esteem. May God bless you and use you, is the constant prayer of your friend."

Dr. Stone's address was a stirring exposition of Paul's admonitions to Timothy (2 Tim. 2): "Be strong," "Endure hardness," "Study;" (2 Tim. 2:15): "Shun babblings,"

"Flee youthful lusts," "Avoid foolish and unlearned questions."

The Rev. William Wallace Ketchum, director of the Evening Classes, announced the summer home study course of the Evening Classes by correspondence, also the regular fall term; and advised that everybody look for a further announcement concerning the Evening Classes likely to be made later, of unusual interest for Christian men and women throughout the city who desire training in the Bible for aggressive Christian work.

After the presentation of diplomas by Mr. Crowell and the singing of the Institute's Christian Fellowship Song, the benediction was pronounced by the Rev. P. B. Fitzwater, D. D.

The following are the graduates of the three years' course:

Hulda O. Adee, Carrie Corinne Anderson, Ruth Anderson, Margaret K. Bruhn, Lydia E. Brunner, Nettie M. Cox, Georgia Dickinson, Laura Gray Downing, Ellen Marie Falk, Elsa A. M. Gustafson, Jennie Jacobsen, Tena Vander Velde Klooster, Esther Katherine Larson, Anna Meis, Anna J. Peterson, Marie Rasmussen, Lucile Schmalgemeier, Ida Mae Smith, Florence Y. R. Williamson, Clara Fern Withington, Hillyda Everena Worra, Charlie Augustus Adee, Walter A. Hardtke, Joseph Coleman McMahon, Charles J. Miller, Clarence R. Welscher, Lee A. Wilcox.

The graduates of the Sunday-school course are:

Ruth Anderson, Ruby Bartlett, Margaret K. Bruhn, Lydia E. Brunner, Nettie M. Cox, Katherine Dame, Georgia Dickinson, Metha Dickinson, May Doderlein, Laura Gray Downing, Anna Dykhuis, Ellen Marie Falk, Jennie C. Filkins, Margaret Gaston, Irene Helvig Grober, Henrietta Haan, Jennie Jacobson, Anna Johnson, Hattie Theodora Johnson, Ella Kieft, Tena Vander Velde Klooster, Esther Katherine Larson, Mabel Elvira Larson, Henrietta Logan, Anna Meis, Eugenia Nelson, Mabel E. Nicholl, Anna J. Peterson, Ellen K. Peterson, Julia A. Peterson, Marie Rasmussen, Katherine Schmidt, Ida Mae Smith, Jacoba Gertrude Tibma, Florence Y. R. Williamson, Hedwig L. Wolf, Hillyda Everena Worra, Charles Dushek, E. R. Filkins, Chester P. Fox, Elmer E. Johnson, Paul F. Kieft, Joseph Coleman McMahon, Charles J. Miller, Frank T. Palm, David E. Pierson, Fred E. Snyder, Joseph Walter Tschetter, R. M. Tzcker, Clarence R. Welscher.

### A GRADUATION ENTERTAINMENT

Miss Alma C. Schmalgemeier, chairman of the publicity committee of the Alumni Association of the M. B. I. Evening Classes, reports an entertainment in honor of the Spring Term graduating class. The program included an address by Judge Hugo Pam of the Superior Court, numbers by the Fullerton Avenue C. E. Society Quartet, a reading by Miss Elsie Juenger and a talk by Mrs. W. H. Sinks, former student in the Evening Classes, and now a missionary in China. Rev. W. W. Ketchum, the new Director of the Evening Classes, told of his plans for the future, which were enthusiastically received. The faculty was represented by Dr. Russell, who led in the fellowship service which closed the evening.

"Synthetic Studies in the General Epistles," accentuating the Social and Spiritual Aspects of the Gospel, by Dr. Gray, at Mt. Lake Park

### THE DAY OF PRAYER

The Institute observed Memorial Day as a legal holiday, and also as a day of prayer. The employees, members of the Council and the student body met in the Institute lecture room at 9 o'clock. Mr. Gosnell presided during the first hour. After the opening exercises Mr. Meeker read the President's proclamation, calling upon the people of the United States to observe May 30 as a day of humiliation, fasting and prayer. Mr. Gosnell then spoke briefly on the crisis confronting our country and our duties as Christian citizens in its support. He said that God was undoubtedly using this nation to punish Germany, as He used the Assyrians and Cyrus to punish Israel, and that in this sense the United States is being used as the minister of God to execute judgment upon the evil-doers.

Drs. Cook and Russell directed the service for the remainder of the morning. In the afternoon many of the students engaged in prayer singly and in groups. In the evening a joint fellowship meeting was held in the lecture room, the superintendents presiding. This service was marked by an atmosphere of solemnity and tenderness.

On the whole, it was a Memorial Day long to be remembered, not only for the spirit of patriotism, but also the spirit of humility and heart searching that came upon all. It was a great day, and a day when God moved in a peculiar way upon the hearts of His children as they gathered before Him on behalf of their country.

### REUNIONS

A happy reunion of former M. B. I. students took place at the marriage of Miss Sadie V. Poage and Mr. John L. Entwisle in Des Moines, Ia., May 21. The guests had been invited to the home of Mr. and Mrs. Charles E. Masters for a Moody Bible Institute Reunion, and the wedding came as a surprise to most of them.

Graduates and former students present were Mrs. L. C. Smith, '11, Miss Joy Smith, '17, Rev. and Mrs. H. Oscar Stevens, '11, Rev. and Mrs. Montier and Miss Cora E. Bunce, '17. Mr. and Mrs. Entwisle will reside temporarily at Waukeg, Ia., where Mr. Entwisle has taken up work as pastor of the Presbyterian church. Later they expect to return to the Institute for further preparation for work on a foreign field.

While in Columbus, O., attending the Presbyterian General Assembly, May 16-24, Dr. Ralston had the pleasure of meeting several former students of the Institute at an informal gathering in the Young Women's Christian Association Building on Tuesday evening, May

21. Rev. E. E. White, '99, pastor of the Central Baptist Church, of Columbus, and president of the M. B. I. General Alumni Association, presided, and Miss Laura Baum, '07, religious work director of the Columbus Y. W. C. A., acted as secretary.

Correspondence students present: Gertrude A. Lepout, Grace Watson, Mary E. Garrett, Mrs. C. C. Walcutt, C. W. McCann, A. R. Mayer and William Davies. There were two members of the last graduating class present, Miss Nora Musselman and Miss Anna M. Philley, who are now assisting Rev. Mr. White at the Central Baptist Church.

Dr. Ralston also had the pleasure of meeting several members of the General Assembly who were former Institute students, but a reunion of such was not feasible.

### ALUMNI AUXILIARY AT SEATTLE

During Dr. Gray's visit to Seattle in June the occasion was seized for a meeting of former students resident in that city and its neighborhood, of whom there are about twenty-five. An Auxiliary Alumni Association was formed by the election of the Rev. P. A. Klein ('00) as president, and Mrs. Florence Porter ('04) as secretary and treasurer.

It was a pleasure to count among those present Mr. F. W. Goyette of the Evening Classes of 1913, and Mrs. Lois Pelham of the Correspondence Department.

Other names of those present were Rev. Ralph Atkinson ('91), Rev. R. J. Berge ('09), Mrs. Robert Davison ('97), Mrs. Jessie E. Martin and the Misses Mona M. Nichols ('16), Gertrude E. Sanders, Mary Alway ('08) and J. H. Geijsbeek ('09). Mrs. W. W. Rafter, a donor of the Institute, was present as a guest.

### EXTENSION DEPARTMENT NOTES

Mrs. Margaret T. Russell filled two engagements at Houston, Tex., recently—one of two weeks with the Y. W. C. A. and the other of one week with the First Baptist Church. The "Houston Post" says: "Mrs. Margaret T. Russell, a gifted Bible teacher from the Moody Bible Institute of Chicago, has a great fund of Bible knowledge, but she imparts information in such a striking way that one remembers the truths taught."

Rev. George E. Guille finished a week's series of most profitable Bible studies at the Hampden Presbyterian Church of Baltimore, June 11. He will appear on the programs of the Keewahdin Beach, Stoney Brook and Mt. Lake Park Bible Conferences.

Rev. B. B. Sutcliffe taught the Bible at the City Rescue Mission, Grand Rapids, May 12-22, and concluded series of Thursday evening Bible lectures under the auspices of Hope

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Gospel Mission, Detroit. May 30 he gave an address on the question, "Has God a Program?" at the Prophetic Bible Conference held at Philadelphia a few weeks ago. He will be one of the teachers at the Eagles Mere Bible Conference, and at the Camp Meeting of the United Evangelical Church at Lewisburg, Pa., and the United Brethren Camp Meeting at Mt. Gretna, Pa.

Rev. John C. Page has been visiting Pennsylvania towns in the interest of the Eagles Mere and Mt. Lake Park Bible Conferences.

Mr. Homer A. Hammontree is associated with Rev. Melvin E. Trotter and the male quartet composed of Institute graduates, in work among the soldiers at Camp Custer, near Battle Creek, Mich.

Miss Elinor Stafford Millar paid the Extension Department a pleasant visit early in June. We are glad to learn of her returning strength. She has abandoned her proposed trip to Australia this year and will therefore be available for engagements beginning October 1.

#### Christian Workers' Bureau

Pastors located: Rev. Wade C. Pinckney, Congregational church, Curtis, Neb.; Arthur T. Hobson, Congregational church, Dallas, Tex.

Pulpit supply: Rev. Fred T. Holloway, Ridgewood Baptist church, Joliet, Ill.; Rev. Julius Rohrbach, First Baptist Church, Downers Grove, Ill.

#### M. B. I. WAR SAVINGS SOCIETY

A mass meeting of the entire Institute family, council members, employes and student body was held Tuesday, June 11, with the object of promoting the purchase of war and thrift savings stamps, as requested by the government. It was announced that The Moody Bible Institute War Savings Society had already been organized at a meeting of the business staff and representatives of other departments, with Dr. Ralston as president, and Mr. C. B. Norlin, secretary-treasurer.

Dr. Ralston gave a detailed explanation of the plan, and committees were appointed to canvass all departments, with the purpose, if possible, of having each department of the Institute score 100 per cent—every member a purchaser of at least one stamp. He stated also that some \$10,000 had been subscribed in the Institute to the Third Liberty Loan.

#### WAR WORK PERSONALIA

Mrs. Frank J. Bell, '14, accepted a war work position as Director of the Y. W. C. A. Hostess House at Rich Field, Waco, Tex., June 1.

C. T. M. Martin, '15, is now working in the Chief Quartermaster's office, American Army Headquarters, 135 Strand, London.

Carroll C. Elsey, '15, left for war work in France under the Y. M. C. A. May 18. He asks to be remembered in prayer.

Howard K. Nelson, '15, has sailed for France to work under the American Y. M. C. A. He writes gratefully of the help received at the Institute in opening up God's Word to him.

Matt F. Gallagher, '07, has been assigned to Y. M. C. A. work at San Antonio, Tex.

Paul Philpin went to the army camp at New Orleans, La., May 31. "Tell the discouraged folk in the general chorus, to stay with it," he writes. "I couldn't carry a tune but have turned out to be a gospel singer, and hope to be able to sing the gospel at the camp. Pray for me."

Private James Matheson, '16, of the Canadian Army Medical Corps, wrote April 25 from Shorncliffe, England, that after six months' service in France he returned to England because of wounds received in November. He expected to leave again for France very soon. Private Johnston, '16, is in France with the Second Field Ambulance Corps, which is said to have sustained heavy losses recently in wounded and prisoners.

Mr. Matheson visited Private John Williamson, '17, who is working in a hospital in Folkestone, having been detained from going to France because of poor health.

The churches of Newport News, Va., united recently in the erection of a tabernacle seating 4,000, with the purpose of reaching the large number of soldiers in the vicinity with the gospel, and called Rev. William E. Biedewolf, D. D., to lead them. He is serving without compensation, and the work is said to be going forward with great success.

Joseph Waugh, '17, called to the colors recently and sent to Jefferson Barracks, Mo., has been transferred to San Diego, Cal., for training. He expects to be put in the Hospital Corps where he will have an opportunity to use his voice and lead men to Christ.

"I have been made a corporal and I strut around the camp as though I were a general," says Talmadge J. Bittikofer in a letter to Dr. Towner. "I am liking the work better all the time and hope soon to be able to say I love it. I cannot quite get accustomed to mixing all my 'eats' in one pan."

Mr. Bittikofer has to take the record of the new men that come in. One of them, asked how much schooling he had had, replied, "About half a mile." Another said that the only experience he had had in athletics was "farmin'." Mr. Bittikofer will be glad to hear frequently from his friends. This address is 24th Company, 6th Training Battalion, 158th Depot Brigade, Camp Sherman, O.

Dr. Griffith Thomas will lecture daily at Eagles Mere Bible Conference.

F. H. Banyard, who graduated last term, was made a corporal in the Coast Guard near Portland, Me. One of his duties was to post the guards at night and relieve them, and to be ready to attend to any report from them. One night it was reported that a periscope had been sighted out in the bay, and he had to take a row boat and row out to investigate, with only a revolver to defend himself. When he got near enough to discover that it was a tin can floating on the water, he felt quite relieved. However, his courage was tested just the same.

The Chaplain from the camp across the bay came over one night and asked if there were any men there who could lead the singing in their Y. M. C. A. Banyard stepped out of the line, and when asked what preparation he had had, replied, "I have just finished two years' work in the Moody Bible Institute." The Chaplain remarked, "You'll do."

He has been transferred to the heavy artillery, which are mounted on tractors, and use projectiles weighing 1050 pounds. It requires some practice to handle them, he says.

George Reynolds, '17, recently married to Miss Horne, '17, has been holding evangelistic services in the South, but now has been called to the colors. He writes that he feels he is doing God's will as much in the army, perhaps, as he could in evangelistic work.

Henry Woolnough, '15, writes from the front line "somewhere in France," that he has completely recovered from minor injuries sustained in a recent period of heavy fighting. He is grateful for "The Christian Workers Magazine" now being sent to him regularly, in response to his request for "one copy."

Mr. Woodruff received a card of greeting

in May from J. Alban Berry, now serving under the colors in France.

G. P. Rockwell, '03, has been made director of musical work at Camp Cody, Deming, N. M. August C. Menge, '09, is now in army service.

Miss Hilda Biastock has left the Institute and is working with the Salvation Army at Camp Funston, Fort Riley, Kan.

### PERSONALIA

Mr. and Mrs. A. W. Farnham, '13, who are working among the mountaineers at Rouseau, Ky., recently enjoyed a visit from Ralph A. Young, '11. Mr. Young has enlisted in the Navy.



Ralph Young and Mr. and Mrs. Andrew Farnham

Mr. and Mrs. George Johnson, '13, who have been in Kijabe, British East Africa, since May 17, 1917, may be compelled to return to this country soon because of Mr. Johnson's ill health.

Mr. and Mrs. Charles B. Le Fevre, '10 and '14, have been changed in their work in Chile,



The Sunday-School Boys and Girls of Rouseau, Ky., Cleaning the Croquet Ground

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S. A., from Valdivia to Capitan Pastene, where the people are largely Italians and Indians, much given to drink. They request the prayers of their friends for their work in this difficult field.

A "Towner" folding organ sent to Mr. and Mrs. Le Fevre by the Moody Church is the only organ in town, and has proved a great blessing in the chapel work.

Minerva S. Weil, '17, writes from Nanking, China, "There has been much fighting in Hunan. Yochaw has been the site of three battles this year and another is imminent. All foreign women and children were compelled to leave the city after the second battle but have now returned to the station. During the last battle ten thousand people took refuge within one of our compounds."

A letter received May 28 from C. H. Mount, '17, Aru, Congo Belge, was written immediately on receipt of one mailed here October 5. Mr. and Mrs. Mount were in the party of former students on the steamer "City of Athens," sunk off the Cape of Good Hope last summer. They lost all their possessions, but God has so abundantly supplied their needs that they are now richer in material blessings than when they left America. They have been the guests of a chief while their house is being built, are working hard at the language, and ask for prayer that soon they may be enabled to give out the gospel.

Mr. Allen N. Cameron, '91, writes from Shang-sha, Hunan Province, China, that God still supplies according to Philippians, 4:19. "Some months ago when we seemed to be 'scraping the flour barrel,' He lovingly sent us a gift of cheer—\$2 from two little girls in North China—a love gift to our forty-odd orphans. Next day or so came \$25 from a doctor in far West China, a new contributor. In a week more came \$20 from two ladies in Oakland, Cal., and we said, 'Lord, it is enough, we will trust Thee and Thee only, unto the end.' Then He poured out His greatest gift—\$500 from a new friend in Missouri. And so the orphanage and the tract printing go on to His glory.

"Last year He gave us to send out over China, 1,356,200 gospel tracts. This year more than 250,000 have gone out since January 1. The children keep well. Pray for them, for the 5,000 workers in China and the 14,000,000 natives largely unreached as yet."

Miss Theodate Wilson, '96, who has left her work as temporary general secretary of the Y. W. C. A. of Cedar Rapids, Ia., will visit her parents in Richmond, Ind., for a time and then enter again into Association work, in which she has had wide experience.

Homer S. Morgan, '14, writes gratefully of the work he has been permitted to do under

God in Contoocook, N. H. The crowds which attend his church are larger than any remembered by the oldest members, and the congregation is about twice as large as that of any other church in the town. He says, "I just give them God's Word as I learned it at Moody Bible Institute. People are hungry for it."

"Our Record" published by the Baptist Tabernacle, Raleigh, N. C., says: "Mr. Oscar M. Jones has been named acting superintendent of the Intermediate Department. He is well equipped for the work and has entered into it with enthusiasm. A thorough Bible scholar with a certificate from The Moody Bible Institute (Correspondence Department), Mr. Jones is a well trained teacher and especially fitted for leadership in this department of work."

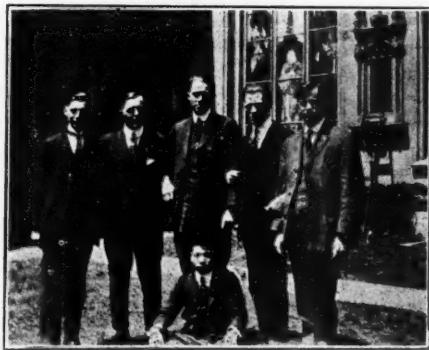
Mr. Harper J. Burns, '11, wrote May 23 of his coming marriage in June to Miss Hazel Gilbert, of Sentinel Butte, N. D.

Miss Loretta Hobson, '17, is a member of the Hobson evangelistic party, now holding gospel meetings in war camps under the direction of the Y. M. C. A. Her solos are popular with the soldier boys.

D. Lauck Currens, graduated in May from the Presbyterian Theological Seminary of Kentucky, at Louisville, has been ordained by the Indiana Presbytery and installed as pastor of the Oak Hill Church, Evansville, Ind. He warmly commends the Seminary as loyal to the Word of God and the fundamentals of the faith.

Former Institute students taking its course are shown in the accompanying picture.

Reading from left to right: D. Lauck Currens, Thomas Brewster, C. M. Franklin, T. V. D. Dillon, J. W. McNutt, N. C. Kondo (in front).



Former M. B. I. Students at Presbyterian Theological Seminary, Louisville, Ky., 1917-18

## THE CHRISTIAN WORKERS MAGAZINE

Mr. J. C. Watt, assistant to the superintendent of Practical Work, held tent meetings in Sandy Springs, Okla., the last two weeks in May. Mr. O. Sackett, a former student, now welfare worker for a large commercial concern, arranged for the meetings, with the co-operation of a number of business men of the town. The Baptist and Methodist churches united their forces, and the tent was always well filled. Thirty-five professed conversion and many backsliders returned to the Lord.

In the afternoons Mr. Watt gave Bible readings on the Second Coming of Christ and the Book of Revelation.

A copy of the publication issued by the class of April, '16, in January last, has recently been received. It contains interesting letters from twenty-two of the forty-three members. Work in home and foreign fields, in training camps and in the trenches in Brinkman is the president, and Gladys Jane France is covered in the reports. John S. Ditzell, secretary-treasurer.

John Steffan, a student of The Moody Bible Institute, has just completed a seven weeks' itinerary, visiting various penitentiaries and prisons in the eastern states. He held thirty-two meetings in prisons and other places. In one open-air meeting in Newark, N. J., nine souls came out for Christ.

Within a year Mr. Steffan has given away some 25,000 copies of the tract, "The Man Plucked Out of Hell," which is the story of his own life. He is now hoping to publish an edition of 10,000 copies, which will cost him some \$70. He has received encouragement that he may be supported by some Christian business men in the East, after finishing his work at the Institute, while traveling as a prison evangelist.

### MOODY BIBLE INSTITUTE MEN IN WAR SERVICE

The following have been added to the lists published in the June magazine.

#### Army and Navy

Berry, J. Alban, Co. B., Supply Train Q. M. C., A. E. F. France. U. S. A. Post Office No. 727.  
Biehl, Walter, Camp Wheeler, Macon, Ga.  
Griffin, Herbert M., Co. E., Hospital School, Great Lakes, Ill.  
Halloway, F. E., Base Hospital No. 29, U. S., Denver, Colo.  
Mark, John H., 1st Dept. Bn., Co. "C," 1st C. O. R. Exhibition Camp, Toronto, Canada.  
Menge, August C., U. S. Army.  
Philpin, Paul, New Orleans, La.  
Scatterfield, W. I. Battery E., 317th H. Q., Camp Jackson, Columbia, S. C.  
Ton, Edward, Camp Dix, N. J.  
Waugh, Joseph, U. S. Army, General Delivery, San Diego, Cal.  
Williamson, John, Hospital Service, Folkestone, England.  
Young, Ralph A., U. S. Navy.

#### Religious Workers

Asher, William, Y. M. C. A.  
Blastock, Hilda, care Adj. H. Smith, Camp Funston, Ft. Riley, Kan. Salvation Army Hut.  
Brokenshire, Rev. J. J., Naval Militia Chaplain, Bureau of Navigation, Washington, D. C.  
Coffin, Harold R., Y. M. C. A.

Cuttingham, Mr. and Mrs. C. D., Salvation Army, France.  
Crawford, Charles E., Y. M. C. A.  
Else, C. C., Y. M. C. A. France.  
Frary, R. W., Y. M. C. A. France.  
Gallagher, Matt. F., Y. M. C. A.  
Ginther, E. O., Y. M. C. A.  
Hadden, R. A., Y. M. C. A.  
Higginbotham, Sid., Y. M. C. A. Camp Beauregard, La.  
Nelson, Howard K., care American Y. M. C. A., 12 Rue d'Agnesseau, Paris, France.  
Stough, Henry W., Y. M. C. A.  
Smith, Mr. and Mrs. Harold R., Salvation Army, France.  
Taylor, Walter G., Army Y. M. C. A., Camp McClellan, Anniston, Ala.  
Ullom, S. P., Y. M. C. A.

### MARRIED

William Irvine Blair and Adina Malmsten, '17, May 1, 1918, at Chicago, Ill.  
William Albert Vroman, '16, and Elsie May Chapin, '16, May 23, 1918, at New London, O.  
John L. Entwistle and Sadie V. Poage, '17, May 21, 1918, at Des Moines, Ia.  
Carey Roy Moser, '17, and Lillian Erma Pistor, June 13, 1918, at Forest Park, Ill.  
Walter E. Vom Bruch and Bernice M. Greene, June 1.

### BORN

To Mr. and Mrs. Guy Kugler, '17, Norman, Neb., a son, December 10, 1917.  
To Mr. and Mrs. George Johnson, '13, a daughter, Joy, October 31, 1917, at Kijabe, British East Africa.

### DIED

The wife of F. E. Bennett, '12, May 6, at Middletown, N. Y.

"His voice still comes as we tramp on,  
With a sorrowful fall in its pleading tones:  
'Thou wilt tire in the dreary ways of sin.  
I left My home to bring thee in.  
In its golden street are no weary feet,  
Its rest is pleasant, its songs are sweet.'  
And we shout back angrily, hurrying on  
To a terrible home where rest is none:  
'We want not Your city's golden street,  
Nor to hear its constant song.'  
And still Christ keeps on loving us, loving  
all along.

"Rejected still, He pursues each one  
My child, what more could thy God have done?  
Thy sin hid the light of Heaven from Me  
When alone in the darkness I died for thee:  
Thy sin of today in its shadow lay  
Between My face and One turned away.  
And we stop and turn for a moment's space  
To fling back that love in the Saviour's face,  
To give His heart yet another grief,  
And glory in the wrong.  
And still Christ keeps on loving us, loving  
all along."

From "God and the War" by Archdeacon Paterson-Smyth.



## The Gospel in Print

### THE COLPORTERS' PARADE

We come from fields of battle,  
But bloodless are our swords:  
And stainless are our triumphs,  
Our battle is the Lord's.  
Against the hosts of Satan,  
We wage a holy strife,  
To bring death's hopeless captives  
To liberty and life.

We go beneath His banner,  
Who leads His men today,  
Against the unseen legions  
Who truth and virtue slay.  
We go to tread the tyrant  
Beneath our grace-spurred feet,  
And on the true King's rivals,  
Faith's triumphs to repeat.

We ask our comrade soldiers  
To join us in the fight:  
To pray, and give, and help us  
To put all foes to flight.  
We come to tell our story,  
We go to fight anew:  
We ask that for God's glory,  
We may for God be true.  
William Luff, in "With Tongue and Pen."

### IS THERE A LESSON HERE FOR YOU?

Mrs. Hannah L. Wescott, St. Joseph's Hospital, Denver, Colo., is eighty-three years old. She has been a shut-in for thirteen years, during which time she has not stood on her feet or walked. She spent eleven years in one room in the above hospital. In a letter written March 19, she orders two Colportage Books, and among other things writes, "I have the use of my right hand and can write and send out sixty letters a month. I read to rest. I am interested in Sunday-school work, and give my mite to the children. I thought I could do good with your literature among the soldiers. I have a good deal of company and the Sunday-school children come and sing for me and I can help them in talking and giving them books."

### FREE GRANTS OF BOOKS

The following donations of the Moody Colportage Library books, "Emphasized Gospel of John," "Pocket Treasury," etc., have been sent out on account of the several book funds named, from May 1 to 31, 1918, inclusive:

**Army and Navy Book Fund:**  
North Carolina, 328 Pocket Treasury.  
Indiana, 20 Pocket Treasury.

Illinois, 100 books, and 900 Pocket Treasury.  
Kansas, 125 Pocket Treasury.  
Georgia, 3,000 Pocket Treasury, 1,250 books, and 1,000 Gospels.  
Texas, 150 books, 1,250 Pocket Treasury, and tracts.  
Maine, 245 Pocket Treasury.  
Missouri, 200 Gospels, and 100 Pocket Treasury.  
Connecticut, 40 Pocket Treasury.  
Pennsylvania, 500 Pocket Treasury.  
Virginia, 250 books, and 2,000 Pocket Treasury.  
Iowa, 400 books, and 1,500 Pocket Treasury.  
New York, 500 books and 53 Pocket Treasury.  
South Carolina, 2,000 Gospels, and 1,000 Pocket Treasury.  
France, 70 Pocket Treasury.  
Maryland, 14 books, 100 Gospels, and 500 Pocket Treasury.  
Alabama, 150 books.  
**Prison Book Fund:**  
Indiana, 100 books, and 225 Gospels.  
Illinois, 190 books, 125 Gospels, and 575 Pocket Treasury.  
Ohio, 30 books, and 30 Pocket Treasury.  
Georgia, 75 books, and 75 Pocket Treasury.  
Oklahoma, 10 books, and 10 Gospels.  
North Carolina, 50 Gospels.  
Tennessee, 70 books, and tracts.  
Arizona, 25 books, and 100 Gospels.  
**Military Camp Book Fund:**  
England, 86 books.  
**Hospital Book Fund:**  
South Carolina, 150 books.  
West Virginia, 100 books.  
**Mountain Book Fund:**  
Kentucky, 140 books, and 25 Gospels.  
Virginia, 50 books, and 50 Gospels.  
**Spanish "Way to God" Book Fund:**  
Mexico City, Mexico, 50 copies.  
Caye, P. R., 50 copies.  
Guatemala, C. A., 200 copies.  
Nueva Paz, Cuba, 30 copies.  
California, 30 copies.  
Honduras, C. A., 30 copies.  
**Africa Book Fund:**  
Congo Belge, 46 books.  
**India Book Fund:**  
Ceylon, 24 books.  
**Alaska Book Fund:**  
Fairbanks, 21 books.

### MR. MOODY'S BOOK FUNDS

The following contributions have been received from May 1, 1918, to May 31, 1918, inclusive:

<b>Africa Book Fund:</b>	
1 Contribution .....	\$ 2.09
<b>Alaska Book Fund:</b>	
2 Contributions .....	2.30
<b>Army and Navy Book Fund:</b>	
442 Contributions .....	1,716.79
<b>India Book Fund:</b>	
1 Contribution .....	2.00
<b>Lumber Camp Book Fund:</b>	
5 Contributions .....	16.00
<b>Mountain Book Fund:</b>	
2 Contributions .....	2.00
<b>Prison Book Fund:</b>	
20 Contributions .....	89.05
<b>Railroad Men's Book Fund:</b>	
2 Contributions .....	3.65
<b>Seamen's Book Fund:</b>	
1 Contribution .....	1.00
<b>Spanish "Way to God" Book Fund:</b>	
14 Contributions .....	34.25

# How We Stopped the Leaks That Kept Us Poor

The Discovery Which Enabled Howard Lindsay and His Wife to Save One-Third of Their Income and Later Made Mr. Lindsay President of a Large Corporation. A Secret That Applies to Any Income

By HARRISON OTIS

Who should walk into the room but Howard Lindsay! Of all men perhaps the last I had expected to find as the president of this great new company. They had told me that Mr. Lindsay, of the Consolidated, was looking for a fine country home and was interested in buying the Dollard Place in Englewood; so as executor of the Dollard estate, I had come to discuss the terms with him.

But Lindsay! Surely some miracle had happened. For it was the very man who had come to me "dead broke" about four years back and had asked me to help him get a new job. But how he had changed! The man I remembered was down at the heel, and timid and ill-kept. The man now facing me was keen-eyed, alert, confident and well groomed.

"You are surprised, Mr. Otis, I can see that without your telling me. I was a pretty sorry object the last time we met—and you may be sure I have not forgotten the good turn you did me when I needed it so badly.

"Let that real estate matter rest for a moment while I tell you how the miracle happened. It won't take five minutes. It all seems simple as A B C as I look back on it now. And come to think of it, it was simple and perfectly natural.

## How It All Began

"Our new life began when we discovered *how to save money*. That happened soon after I started in the new job you helped me secure. And it all came about right in my own home. Our family cash account was in terrible shape at that time. Both my wife and I had been used to luxuries at home and 'charge it to Dad' had been our easy way out of any money problem.

"But it was different now and our sole source of supply was my salary of \$3,000. We never

went to an entertainment that we didn't have the uncomfortable feeling that we were using money that ought to go for coal or clothes or food. We seldom bought anything without feeling as though we were cheating ourselves out of something else.

"That year we didn't save one cent. Besides that, we woke up on New Year's day to find a big bunch of unpaid bills to be taken care of somehow or other out of future salary checks.

"When I asked myself the reason for all this I found that I did not *know* the reason, and no more did my wife, because we hadn't the faintest idea what our money had been spent for.

"Then we looked around among our friends and learned a great lesson.

"The Weeds, I knew, were getting more than \$5,000 a year. They lived in a modest apartment, did not wear fine clothes, seldom bought luxuries, did little entertaining, yet we knew they barely had enough money to pay current bills. They found it out of the question to save any money and found themselves, so Weed told me, in the same predicament that we had faced on New Year's Day.

"In the case of the Wells I found a very different story and one that set me thinking hard. Their income was \$2,000 a year, yet, to my amazement, they confided to us that they had saved \$600 a year ever since they were married. They didn't have any grand opera in their program—except on their little Victrola—but they did go to other places regularly, they wore good clothes, entertained their friends at their home and were about the happiest and most contented couple of all our married friends.

## Our Great Discovery

"Then I discovered the *magic secret*. The Weeds never knew whether they could afford to make a given expenditure or not. Theirs, like ours, was a sloppy, happy-go-lucky existence with the happiness cut out because they were always worried about money matters. They kept no accounts and just trusted to luck—and so had *bad luck* all the time.

"The Wells, on the other hand, were getting more real enjoyment out of life than people with

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double their income—simply because they *knew* what they could afford to spend.

"The difference between these two families was that in one case the expenditures were made without any plan—while in the other the income was regulated on a weekly Budget System.

"Right there I got my Big Idea and my key to success and happiness.

"We sat down that evening and made up a budget of *all* our expenses for the next fifty-two weeks. We discovered leaks galore. We found a hundred ways where little amounts could be saved.

"And in no time we were engaged in the most fascinating *game* either of us had ever played—the game of 'Money Saving.'

"In one short month we had a 'strangle hold' on our expenses and knew just where we were going. In one year my wife proudly produced a bank book showing a tidy savings account of \$800.

### My New Grip on Business

"In the meantime an extraordinary change had come over me in business because of my not having to worry about my personal affairs. I was able to give my employer's affairs my full, undivided attention during business hours instead of being harassed and worried as I had always been before.

"I didn't fully realize this until the president called me in one day and said, 'Lindsay, you have been doing exceptionally well. I have been studying your work for the last year and you have saved the company a lot of money. We have decided to give you an interest in the business.' And besides that he doubled my salary. I never told him what had worked the change, but my wife and I know well.

"When you consider what my income is now, all that I have told you seems funny, doesn't it? I can write my check in six figures today, and my new salary here is \$25,000 a year. But I am still working on the same plan that I used to keep track of that original \$3,000. Result, I know just what I can subscribe to Liberty Bonds and the Red Cross and all the other war funds, and I never have to wonder whether I can afford to have a new motor car, because my budget tells me—to a penny.

"It all began when we got a grip on our family expenses.

"So there you are. It is wonderful, isn't it? I often wish I might tell my story to the thousands of young married couples who are having the hardest time of their lives just when they ought to be having the best time.

"If you ever get a chance, do pass this message on, for there are thousands who don't know what the trouble is, who would give everything to know 'the secret of the fat bank balance.'"

So now I have the opportunity and you are lucky, if only you will act on the wonderful message this story contains.

HARRISON OTIS

\* \* \*

### The Magic Budget Plan

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This wonderful aid to money-making—this watchdog of your income and expenditures—will tell you to a penny where your money goes. It will keep absolute track of your expenditures. It will keep you out of debt. It will put money in the bank. It will provide, as nothing else can, a feeling of security, self-confidence and independence that comes only from the knowledge that you have a tidy and growing bank account.

The Ferrin Money Saving Account Book is the first and only device of its kind. It is the only account book based on the budget idea. It is the only one that provides for the income as well as the classified items of expense. It contains compact information on

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Making an Inventory of Household Goods.

Making Safe Investments.

Making a Budget.

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Skimping and scraping are banished and you save money as easily as you spend it.

Now you will not worry about the money you spend for clothes, food, rent or entertainment. You will spend it freely and will have the time of your life because you will know how much you can afford to spend.

### Send No Money

See how magically the Ferrin Book works, no matter how much or how little your income. We know what you will think of it when you see it. So we are willing to send you the book without your sending us any money in advance. Just mail the coupon, and back will come the book by return mail. When you have seen what big returns the Ferrin System will pay you, send us only \$2. If you feel that you can afford *not* to have it, return the book and owe us nothing. Act now, for the sake of your bank account and your future.

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How a Great Quaker escaped being a Politician?  
How the Quaker Church was saved from Unitarianism?

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"The Apostle Paul."  
"Saved by the Blood."  
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"The True Function of the Church."  
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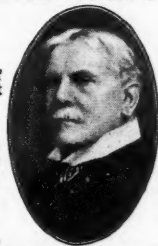
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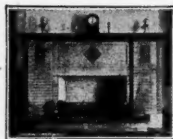
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Continuing THE INSTITUTE TIE  
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The Moody Bible Institute of Chicago

JAMES M. GRAY, Editor.  
Y. H. RALSTON, Associate Editor.  
S. A. WOODRUFF, Publishing Agent.

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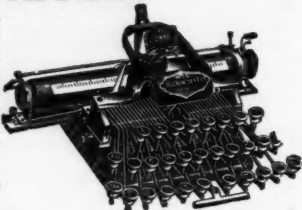
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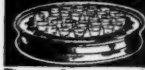
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## FORTHCOMING CONFERENCES

(Continued from page 904.)

Sunday School Training School, Aug. 7-15.  
Prophetic Conference, Aug. 7-15.  
Bible Conference, August 16-25.  
Dry Workers' Conference, Aug. 16-25.  
Rescue Mission Workers, Aug. 16-25.

Boy and Religious Conference, Aug. 19-21.  
Interdenominational Association of Evangelists, Aug. 20-24.

Progressive Brethren Conference, Aug. 26-Sept. 2.  
Christian Church District Conference, Aug. 26-Sept. 1.

United Brethren Church, General Conference, Sept. 4-8.

Y. M. C. A. Convention Calendar:

Lake Geneva, Wis., Summer School, June 26-July 25.  
Silver Bay, N. Y., Summer School, July 31-Aug. 20.  
Estes Park, Colo., Summer School, July 25-Aug. 15.  
Lake Couchiching, Can., Summer School, July 30-Aug. 16.  
Blue Ridge, S. C., Summer School, July 5-19.

## SUNDAY-SCHOOL WORLD PROGRESS

Sunday-school progress was reported at the recently held Executive Committee meeting of the World's Sunday-school Association, which met at the home of the chairman, Mr. H. J. Heinz, of Pittsburgh. From Rev. George P. Howard, South American secretary, comes such heartening items as an evangelistic campaign in Chile. Under his effective leadership 657 adults decided the all important question of personal relationship to God. In one school 90 of the adolescent age came up and made their choice for Christ and His Kingdom.

Dr. S. M. Zwemer has just made a trip in the interest of Moslem work to Malaysia and China. He states that the Moslems in China are more open to Christian approach than in any of the Mohammedan fields.

In the Philippine Islands there is no indication that the growth of recent years is lessening. The increase is from 8,000 in 1911, to 60,000. Organized adult Bible classes are making good. Such a class among the university students in Manila had a membership of twenty. They decided to get real busy and increase that membership to 100, and called themselves "We Brothers of 99." As will be shown in a moving picture film during the Sunday-school Convention at Buffalo the class at last account numbered 717.

Before the great revival of 1857 America had swung alarmingly to Unitarianism and in an Episcopal church in Philadelphia the rector had preached compromisingly and drifting. One Sunday he found in his pulpit a tiny note in a woman's hand with the question, "They have taken away my Lord and I know not where they have laid him?" It called the really good minister back to his anchorage, and several ringing messages proving the deity of Jesus Christ followed. Then he found another note in the same hand, "Then were the disciples glad when they saw the Lord!" Do the scholarly (?) pastors who intellectually play fast and loose with the fundamentals realize how many spiritually hungry souls they are torturing?

—"The Eastern Methodist."